Now Spaine (to let passe the coasts of Gallia) with hir shores almost in sight is in suertie: now Italie, now Afrike, now all nations euen vnto the fens of Meotis are void of perpetuall cares. Neither are they lesse ioifull, the feare of danger being taken awaie, which to feele as yet the necessitie had not brought them: but they reioise so much the more for this, that both in the guiding of your prouidence, and also furtherance of fortune, so great a force of rebellion by seamen is calmed, vpon the entring into their borders, and Britaine it selfe which had giuen harbour to so long a mischiefe, is euidentlie knowne to haue tasted of your victorie, with hir onelie restitution to quietnesse. Not without good cause therfore immediatlie, when you hir long wished reuenger and deliuerer were once arriued, your maiestie was met with great triumph, & the Britains replenished with all inward gladnesse, came forth and offered themselues to your presence, with their wiues and children, reuerencing not onlie your selfe (on whom they set their eies, as on one descended downe to them from heauen) but also euen the sailes and tackling of that ship which had brought your diuine presence vnto their coasts: and when you should set foot

peace, all whatsoeuer at sundrie times haue belonged to the Romans, and that huge power which with too great a burden was shronke downe, and riuen in sunder, is now brought to ioine againe in the assured ioints of the imperiall gouernment. For there is no part of the earth nor region vnder heauen, but that either it remaineth quiet through feare, or subdued by force of armies, or at the lest wise bound by clemencie. And is there anie other thing else in other parts, which if will and reason should moue men thereto, that might be obteined? Beyond the Ocean, what is there more than Britaine, which is so recouered by you, that those nations which are nere adioining to the bounds of that Ile, are obedient to your commandements? There is no occasion that may moue you to passe further, except the ends of the Ocean sea, which nature forbiddeth should be sought for. All is yours (most inuincible princes) which are accounted worthie of you, and thereof commeth it, that you may equallie prouide for euerie one, sith you haue the whole in your maiesties hands. And therefore as heretofore (most excellent emperour Diocletian) by your commandement Asia did supplie the

red by meanes to haue ranged abroad so far as it wished. For it was bounded in with no border of mounteine, nor riuer, which garrisons appointed were garded and defended but euen so as the ships, although we had your martiall prowes and prosperous fortune redie to relæue vs, & was still at our elbowes to put vs in feare, so farre as either sea reacheth or wind bloweth.

For that incredible boldnesse and vnworthie good hap of a few sillie captiues of the Frankeners in time of the emperour Probus came to our remembrance, which Frankeners in that season, conueieng awaie certeine vessels from the coasts of Pontus, wasted both Grecia and Asia, and not without great hurt and damage, ariuing vpon diuers parts of the shore of Libia, at length toke the citie of Saragose in Sicile (an hauen towne in times past highlie renowmed for victories gotten by sea:) & after this passing thorough the streicts of Giberalterra, came into the Ocean, and so with the fortunate successe of their rash presumptuous attempt, shewed how nothing is shut vp in safetie from the desperate boldnesse of pirats, where ships maie come and haue accesse. And so therefore by this your victorie, not Britaine alone is deliuered from bondage, but vnto all nations is safetie restored, which might by the vse of the seas

The piracie of the Frankers called *Franci* or *Francones*.

Neither was it anie maruell if they shewed them selues so ioifull, sith after their miserable captiuitie so manie yeares continued, after so long abusing of their wiues, and filthie bondage of their children, at length yet were they now restored to libertie, at length made Romans, at length refreshed with the true light of the imperiall rule and gouernement: for beside the fame of your clemencie and pitie, which was set forth by the report of all nations, in your countenance (Cesar) they perceiued the tokens of all vertues, in your face grauitie, in your eies mildnesse, in your ruddie cheekes bashfulnesse, in your words iustice: all which things as by regard they acknowledged, so with voices of gladnesse they signified on high. To you they bound themselues by vow, to you they bound their children: yea and to your children they bowed all the posteritie of their race and offspring.

Diocle and Ma an.

The trulie (O perpetuall parents and lords of mankind) require this of the immortall gods with most earnest supplication and heartie praier, that our children and their children, and such other as shall come of them for euer hereafter, may be dedicated vnto you, and to those whom you now bring vp, or shall bring vp hereafter. For what better hap can we wish to them that shall succeed vs, than to be

rour. Neither did the opinion of your good hap deceiue them: for as by report of themselues we do vnderstand, at that selfe time there fell such a mist and thicke fog vpon the seas, that the enimies naue laid at the Ile of wight watching for their aduersaries, and lurking as it were in await, these your ships passed by, and were not once perceiued, neither did the enimie then staie although he could not resist.

But now as concerning that the same vnuanquishable army fighting vnder your ensignes and name, streightwaies after it came to land, set fire on their ships; what moued them so to do, except the admonitions of your diuine motion? Or what other reason perswaded them to reserue no furtherance for their flight, if need were, nor to feare the doubtfull chances of war, nor (as the prouerbe saith) to thinke the hazard of martiall dealings to be common, but that by contemplation of your prosperous hap, it was verie certeine that there needed no doubt to be cast for victorie to be obteined? There were no sufficient forces at that present among them, no mightie or puissant strength of the Romans, but they had onelie consideration of your vnspeakable fortunate successe comming from the [illegible] For whatsoeuer battell

for as I heare, all those fields and hills lay couered with none but onelie with the bodies of most wicked enimies, the same being of the barbarous nations, or at the least-wise apparelled in the counterfet shapes of barbarous garments, glistering with their long yellow haires, but now with gashes of wounds and bloud all deformed, and lieng in sundrie manners, as the pangs of death occasioned by their wounds had caused them to stretch forth or draw in their maimed limbs and mangled parts of their dieng bodies. And among these, the chiefe ringleader of the theeues was found, who had put off those robes which in his life time he had vsurped and dishonoured, so as scarse was he couered with one peece of apparell whereby he might be knowne, so neere were his words true, vttered at the houre of his death, which he saw at hand, that he would not haue it vnderstood how he was slaine.

Uectius found dead.

He had despised himselfe the imperiall robes, because he would not be knowne how he chanced to be slaine.

Thus verelie (most inuincible emperour) so great a victorie was appointed to you by consent of the immortall gods ouer all the enimies whome you assailed, but namelie the slaughter of the Frankeners and those your souldiers also, which (as before I haue said) through milling their course by reason of the mist that lay on the

Francones sunt Franci.

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THE SOVLES VOCATION OR EFFECTVAL Calling to CHRIST.

By *T. H.* *Thomas Hooke*

2 PETER 1. 3.

Through the knowledge of him that hath called us to glorie and vertue.

LONDON,
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2 *The*

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THE SOVLES INGRAFTING into CHRIST.

By *T. H.* *Thomas Hooker*

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THE SOVLES Ingrafting into CHRIST.

MAL. 3. 1.

Behold, I will send my Messenger, and hee shall prepare the way before mee, and the Lord whom yee seeke shall suddenly come to his Temple: even the Messenger of the Covenant whom yee delight in: Behold hee shall come, saith the Lord of Hosts.

FOr the Preface two things are considerable. 1. What wee have done. 2. What wee will doe. We have finished the scope of our endevour, which was to shew how Christs Merits are applied to the Soule, how it stands possessed of grace here and happinesse hereafter. Now these two things must be wrought in the Soule, before it can be made partaker of saving grace: 1. A preparation. 2. an Implantation. A preparation there must be, 1.
for a sinner naturally as he hath no grace, so hee

is not naturally capable to receive grace. This appeares in 2. things: 1. On Gods part, he breakes the curſed Combination betwixt Sinne and the Soule, hee drawes us from ſinne to himſelfe. 2. Something on our part touching the diſpoſition of our hearts: and that in 2. workes. 1. Contrition, 2. Humiliation. Now there was a neceſſity of theſe two to be in the Soule, as wee then diſputed, for theſe are the two maine hinderances of our Faith: 1. Security, when the ſoule being blinded takes reſt and ſees no need to be better, therefore deſires it not, hence naturall men thinke it Curioſity, therefore the Lord ſends in this worke, and cauſeth us to know the miſery of ſinne, and pierces our ſoules with it, and ſo upon this we deſire a change, for elſe it ſees it muſt be condemned. 2. When the ſinner thus ſees his miſery, then he begins to ſcramble for his owne comforts, that he may releeve himſelfe, hee will reforme ſinne and doe ſuperficiall duties, and ſo thinke to make amends, this is Carnall confidence, thus many a man periſheth, reſting on theſe huskes, for Meanes are not Mediatours, and Services are not Saviours; Now in the place thereof God diſcovers that there is ſinne enough in the beſt ſervices. The Soule being thus plucked off from ſin and from all his luſts, and pared from his abilities, renouncing all confidences, and being nothing hee is fit for Chriſt to bee all in all unto him; thus farre we have gone. All this while the Soule is like the children of Iſrael partly wandring in the valley of Teares, partly wildring in

1.

2.

the

the departure of Humiliation. Egypt was a Type of a mans naturall condition, *Moses* a Type of the Law, *Iesuah* a Type of Christ, the wildernesse a Type of these two. Now the soule having passed through all these, is just upon the Coast of Canaan. The soule is like a graft, first, it is cut off, then pared, and then ingrafted: So Contrition cuts us off, and Humiliation pares us. The next Point is, the ingrafting into the Lord Jesus, the heart being thus prepared, it is implanted into the true vine, the Lord Christ.

Touching the worke, wee will discover these 2. things:

1. We will open it in generall.
2. We will discover the parts of it.

What it is in generall, our implantation into Christ, is the worke of the Spirit, whereby the humbled sinner stands possessed of Christ, and is made partaker of the Spirituall good things in him. 1.

3. Things in the Description.

The humbled sinner, for else nothing to doe with Christ, stands possessed of Christ, I use the word possessor, because it is rather wrought upon the soule, than comes out of any Principle in the soule; *Christ possesses him, and hence hee comes to bee possessed*, Gal. 4. 9. as if he should say, *It is not, how wee can perceive him, but how hee will know us.* *Philip.* 3. 12. Still a man is more passive than active, the worke lyes on Gods part. The childe holds the father, because the father holds him. So we hold God, because he holds vs. 1.

He

2. Hee is made partaker of the good things in Christ, ſtill the action lyes on Christs part, wee worke ſo far, as we are wrought on.

Theſe two things are generall in all the workes of application. 1. To be poſſeſſed of Christ: 2. To be made partaker of the Spirituall good in him.

1. As in vocation, Christ drawes the ſoule, hee challenges more of him, than the being poſſeſſed, and the ſoule following him there is the ſpirituall good.

2. In Juſtification, Christ layes downe a price, there is the poſſeſſion, and withall, the ſoule is freed from the guilt and puniſhment of ſinne; there is the ſpirituall good.

3. In Adoption, Christ, not onely cals a ſinner, and juſtifies him, but adopts him, and makes him of a ſinner a ſonne, there is a nearer poſſeſſion, and he hath the privileges of a ſonne; there is the Spirituall good derived from Christ.

4. In Sanctification, the Lord Christ, by the power of his Spirit leaves a ſtampe of his Image, grace for grace, he is marked for his owne, this is the further poſſeſſion; he is freed from the power of corruption; this is the Spirituall good. Thus in all we ſee, the ſoule is poſſeſſed of Christ, hee is partaker of the Spirituall good in him.

All this is done by Gods Spirit: a graft cannot put it ſelfe into the ſtocke, but the ſame hand that cut it off, and pared it, muſt ingraft it, to the ſame Spirit that wrought Contrition, and humiliation, comes to bee the Spirit of grace and promiſe. Now for the ground of our diſcourſe,

wee

wee have choſen this Text, which is a Prophecie of *Iohn* the Baptiſt.

Wherein obſerve 2. things.

The words are ſpoken of *Iohn* the Baptiſt.

Firſt, Conſider the worke of *Iohn* the Baptiſt, he was the Meſſenger of God, and was to prepare the way for Chriſt. 2. We have the Conſequence, *The Lord will ſuddenly come into his Temple:* We come to the point, but before I can diſcover the ſeverall particulars, give me leave to open two words, that ſo the doctrine may bee undeniable.

Firſt, what is meant by Temple. 2. What, by Chriſts comming into the Temple. 1. 2.

Firſt, the word Temple, beſides the naturall and literall ſenſe of it, it is alſo taken Myſtically and Spiritually, and ſo it is here to be conceived, and then it implyes partly the Church of God, I meane the company of the faithfull which ſerve God in uprightneſſe of heart, and as in generall, all the company of the people fearing God, are ſaid, to be the Church of God, and his Temple, ſo alſo in particular, every man that is faithfull, is the Temple of God, 2 *Cor.* 6. 10. *Yee are the Temple of the Holy Ghoſt.* Looke as it was in the materiall Temple in Jeruſalem, the text ſaith, *the Glory of the Lord fell upon it*, and the Lord ſaid, *he would abide there, and reveale himſelfe there*, ſo the heart humbled and prepared is the Temple of the Lord, and the Lord takes poſſeſſion of it, and rules in it, and will provide for it for ever. Looke as a man dwels in a houſe prepared for him,

him, so the Lord dwels in a humbled Soule. Thus we have shewed what is meant by Temple.

2. What is meant by the comming of the Lord into his Temple: as the Temple was Spiritually to bee conceived, so is this comming. By comming, is here meant, when the Lord comes to take possession of the Soule truly prepared, observe it that the Lord Christ comes as a King, therefore he hath a Harbinger before him, hee hath one to prepare all things for him.

A King comes 2. waies, first he takes soveraigne possession at the place where hee is; If he come to a towne or to an Inne, the Guests that tooke up the place, must be gone: so the Lord comes as a King, he comes to take soveraigne possession of the Soule. 2. All Kings bring furniture with them, when he comes to a place, his owne furniture must bee hung up. So Christ comes these 2. wayes, he takes full possession of the soule, and provides mercifully for the soule. Thus wee have the words opened, and now the point is plaine enough. The English of the text is this: When *Iohn* the Baptist, by the power of the Word and Spirit of Contrition, and Humiliation, hath laid the Soules of Gods servants, humbled and willing to be at Gods dispose, then suddenly and immediatly, the Lord Jesus will come; and hee will command as a King, and take possession of an humble Soule, and provide gratiously for it, hee comes to the naked wals, he brings his provision with him, he cares for nothing but a Soule prepared and emptied, and he will bring provision enough

enough of Vocation, Adoption, Justification, and Sanctification: now we will gather the points as they lye.

That the Lord Jesus cannot be hindred from comming into an humbled Soule. 1 *Doct.*

That the Lord Christ takes possession of the Soule, as a King, and will provide for it. 2 *Doct.*

The first is, that Christ cannot bee hindred from comming into a Soule truly humbled, hee commeth speedily, as who should say, he layeth all other worke aside, as though he cared for nothing, lookt after nothing, intended after nothing, but how all might come into the heart prepared: the wicked of the world, he will not come at them; though the rich crie, he will not heare them; though the honorable perish, he will not looke after them; but the Lord will come suddenly into an humble Soule, nay, to speake with reverence, he leaves all Company, he leaves Heaven and the blessed Angels, he leaves all, and onely desires to be in, and to live with an humble broken heart, it is the manner of the Phrase; he comes suddenly, as who should say, he lets all alone, he cares for nothing, go he must, and take possession of a broken Soule; this is the cause that the Scripture doth not content it selfe, in expressing the marvellous tender respect, that the Lord hath toward such a Soule, the delight the Lord hath in an humble Soule, he will lie with a broken heart, and dwell with it, and sleepe with it; he will suddenly come into his Temple, *Luke* 15.16. We may see it in the father of the prodigall: the

prodigall he resolved to returne to his father, and say, I have sinned against Heaven and against thee, &c. the father he observes this, that he is content to be at his dispose, and hee lyeth at the doore, and desires to come into his family, though his condition were base, and he was ragged; the father he might say, go to your Queanes, let them comfort you if they can; no, the text saith, hee saw him a farre off, and hee ranne and had compassion on him, and fell upon his neck, and kissed him, before the prodigall could speake a word, or kneele downe, he ranne, and kissed him.

Observe here foure particulars: He saw him a farre off, and had compassion on him, ranne to meet him, and kissed him. Hee never now remembers that he was riotous, a whorer, a drunkard, that he had lavished out all his substance: all this was forgotten: but when he sees him come humbly, and brokenly, he saw him a farre off, before the prodigall could see his father; nay hee compassioned his wretchednesse, before he could confesse it, nay, hee ranne to meet him more speedily than he could come to him, and when the prodigall fell downe before him, hee fell on his necke and kissed him, before he could speake a word; this Scripture doth not satisfie it selfe, it cannot tell how to expresse the marvellous ready inlargement of the Lord, to give entertainment to an humbled Soule, and it is remarkable, after the prodigall had said, Father I have sinned, &c. Fetch out, saith he, the best robe, to cover him, and

and put a ring on his finger, &c. As who should say, Tis no matter for thy stubbornnesse and rebelliousnesse; a prodigall thou hast been, I care not for it, bring this robe to cover him, kill the fat Calfe to feed him, and the ring to adorne him. So *Luke* 15. 4. A man that hath an hundred sheepe, and one be gone astray, he leaves there 99. and he goes seeking for that, and when hee findes the stragling sheep, though it cannot come home, he takes it upon his shoulder and brings it home: The lost sheepe is the lost Soule, that is bee-wildred, the Lord Jesus after all mercies vouchsafed to him, and kindnesse enlarged towards him; yet the lost sheepe will be stragling, the Lord leaves all now to seeke him: and marke the phrase and the degree thereof, he leaves all to seeke it, and will never leave till hee finde it, he doth not seeke hourely, but he seekes till hee hath found it; when he hath found it, he brings it home. The Lord will leave all, to seeke an humbled sinner; the more need thou hast of Christ, the more labor he will bestow in seeking of thee, and he will never leave seeking, till hee hath found thee; and when he hath found thee, though thou canst not goe, he will carry thee upon his shoulders, to everlasting happinesse. This is to expresse the marvellous readinesse and bounty of the Lord, towards a poore humble sinner, *Matth.* 13. 45. This is the scope of the Parable of the Pearle; the text saith, *The Kingdome of God is like unto a Pearle, which when a Merchant had found, he sold all he had, and bought*

it. First, we will open the text, then apply it to our purpose. The Pearle is nothing else but the rich Mercy of God, and Grace, and Salvation in Christ: the Merchant man is every poore sinfull creature, that wants mercy to comfort him, and grace to pardon him; for what is all the world, if my Soule wants mercy? well he knoweth where the Pearle is; the bargaine is thus, he must sell all and buy this Pearle: Hee comes to Gods tearmes, & buyeth it at his rate, and there is no more words: this selling of all is, when a man parts with all sinnes, and confidence in himselfe: then he hath sold all, when he will neither trust to his owne worth, nor rest in his owne sufficiency, and seeth himselfe miserable by corruptions committed, and seeth that he is unable to releeve himselfe out of his misery, and then hee is willing to part with all; and when hee hath done this, then there is no more words to the bargaine, but the Lord bids him take the Pearle, he hath bought it, and carry it away with him: so then the case is cleere, if you bee good chapmen, and bid roundly, and come to Gods price, there is no more words to the bargaine. You would have sinne and Christ, God and Devill; no, no, but sell all and the pearle is yours: you may take it in your hand, and carry it home with you: thus much for the proofe.

Reasons. I come now to the Reasons, whence comes it, that the Lord will not delay to come into an humble soule, the marvellous readinesse of the Lord, it is admirable to thinke on it: the reasons are three: Be-

Becauſe the Lord Jeſus was ſent, for this very end, by God the Father, *Matt.* 15. 24. And hee came alſo to this very purpoſe, *Luke* 19. 10. Gather up the places. I am not ſent, but to the loſt ſheepe of Iſrael; and in the other place, there he came to ſeeke, and ſave that which was loſt, that is, loſt in the ſight and ſenſe of his owne miſery, loſt in regard of his owne ability and ſufficiency to helpe himſelfe: Then laſtly, willing to be diſpoſed by another, this is the nature of a loſt man. The man that is in the wilderneſſe, if hee knew not the way out, there is no meanes to ſuccour him; therefore he is willing and contented, that any man ſhould direct him the way out: if a man ſhould ſay, this is the path that leads you out of the wilderneſſe to ſuch a place, would hee not yeeld to his advice, hee were but a loſt man; ſo doſt thou ſee, that thou art loſt, if thou lieſt in the wilderneſſe of ſinne, thou art a damned man; and then loſt, doſt thou ſee that thou art unable to come out and ſuccour thy ſelfe, art thou contented to be informed by God, and diſpoſed by him, then marke what the text ſaith: The Sonne of man, the Lord Jeſus came to ſeeke ſuch ſinners, and the Lord will never leave till he finde thee, and when hee hath found thee, hee will never leave till hee hath ſaved thee: the Lord, though thou canſt not ſeeke him, hee will ſeeke thee; and when hee hath ſought thee, hee will ſave thee too. Then if the end of Chriſts comming, and the ſcope of his ſending, be to ſave a loſt ſinner, then above all, hee will attaine his owne end, fulfill 1.

what was betrusted to him, hee will seeke and save him.

The second ground. Because an humble broken soule, is the fittest subject to set forth the glory of the riches of Gods grace and Salvation, that is in Christ purchased, and through Christ conveyed to the soule: I say they are the fittest subjects for God to worke upon, for the Lord to come to and dwell in, and to set forth the honour of the worke of Redemption as it deserves, *Ephes.* 1. 11.12. The text saith, hee worketh all things according to the counsell of his will, and why so? namely, to the praise of the glory of his grace. Now observe it, there is no soule so fit to set forth the praise of the glory of the grace of the Lord, and the great worke of Salvation, as a broken soule, and selfe denying heart: for an humble soule denies all in it selfe, but expects all from grace, and the free favour of God. It saith, it is unworthy to receive mercy, that it needs and beggs, and therefore an humble soule is the fittest of all to set forth the great worke of God, all the Councell of God; to set forth the riches of his grace, that all may be said to be grace, as in that of *Zacharie*, when the temple was built, thy cryed, *Grace, Grace, Grace*, as who should say, grace layeth the first stone, and grace layeth the last stone; all is of grace, from beginning to ending: so an humble soule setteth forth the freenesse of Gods grace abundantly, and saith, I deserved nothing but hell, and if I have any thing but hell, it is from Gods mercy. But a proud heart, hee opposeth the worke of God; all the work-

workmanſhip of the grace of God : The proud heart will have ſomething of it ſelfe, and take ſomething to it ſelfe to boaſt of, and where is grace now ? it's not grace, but your parts and abilities that you attribute all to; and by that meanes hinder the ſetting forth the riches of Gods mercy in Chriſt : Therefore an humble ſoule is the beſt ſhop, wherein the great worke of redemption, and frame of ſalvation may be ſeene : the poore ſoule will ſay, Looke what the Lord hath done, and it is marvellous in our eyes, it ought to be marvellous in our hearts. Looke as it is with men ; No wiſe man will dwell in an houſe, where his credit may not be maintained, and where hee may not have all conveniences neceſſary, and therefore no marvell though Chriſt comes into an humble heart, it is the fitteſt place for the credit of Chriſt : Chriſt would worke all in the ſoule ; the humble ſoule is content, he ſhall take notice of it. It is a ſchoole rule, there is no wiſe man that diſpoſeth of the frame of a building, but if he hath diſpoſed of it, he will ſet it up, and dwell in it, unleſſe he wants power or wiſdome ; power, in that he hath begun a thing, and was not able to finiſh it ; none of theſe can befall God : God is a wiſe ſufficient cauſe, hee never diſpoſeth of a matter fully, but he brings a frame and a forme to the matter diſpoſed : Now when the Lord hath prepared a building, and framed an humble ſoule to dwell in, if hee will not finiſh his frame, hee muſt want power and wiſdome : But theſe cannot be wanting, to an almighty, and

moſt

moſt wiſe God, therefore hee that hath fitted the heart for his owne credit, and for all conveniences, that all may be wrought by him, and all glory may come to him, ſurely that powerfull God, that cannot be hindred, and that wiſe God, that doth nothing but out of wiſedome, hee will reare up the building of grace, and ſalvation ſhall be beſtowed upon the ſoule.

The third ground.

Becauſe now all hinderances are taken out of the way that ſhould ſtop him, and all impediments that ſhould let him, are removed wholly, therefore the place being for him, and he ready to come, he muſt of neceſſity come: for if there be any hinderance, to ſtop the comming of Chriſt into the ſoule; it muſt either lie on his part or on our part, but it ſhall appeare that there is no hindrance either on Gods part, or a broken ſoules part, therefore there is nothing can hinder the Lord from comming: if there be any thing on our parts to hinder him, it is either becauſe wee love our ſelves, or cleave to our ſinnes: Now a broken heart hath renounced both theſe; an humble ſoule ſaith, ſinne ſhall not rule in mee; and a ſelfe denying heart ſaith, I cannot rule my ſelfe, and therefore Lord guide mee with thy grace, now the way is ready, the ſoule is divorced from all other matches, therefore it is ready for the Lord; the humbled ſoule hath renounced ſinne, and all authority of it ſelfe, and would have Chriſt rule over it: Now therefore all impediments muſt be on Chriſts part, that which cannot be, *Revel.* 3. 20. Our Saviour Chriſt is ſo farre from being unwilling

unwilling to come into the ſoule, that he ſtands knocking at the doore; hee knocks at a proud looſe heart, at a baſe drunken heart, Forſake theſe ſinnes, and entertaine a Saviour: renounce theſe corruptions, and entertaine thy owne ſalvation: be not under the power of corruption, that will undoe thee, but ſubmit to Chriſt, that will redeeme thee: Hee knocks and knocks againe, *Open my Love, my Dove, my undefiled one*: the Lord knocks thus at the doore; therefore if the doore be open, he will ſurely come in: nay he proteſteth himſelfe, *I ſtand at the doore and knock*: hee hath ſtood often at the heart of many ſtubborne ſinners, and knocked by mercies and judgements, and knocked by the word, and all bleſſings hee hath beſtowed, and ſaith, *If any will open, I will come in and dwell with him*. Now then, he that promiſeth, that if the doore be open, hee will come in, if the doore be open, that hee may come, there is no unreadineſſe in him to come into the ſoule, but in an humbled ſoule, the doore is open, away ſinne, away ſelfe, I truſt you not, let the Lord come and rule in, & take poſſeſſion of the heart of mine; the doore is wide open now, and the Lord knocked before, is glad to take the occaſion, and comes ſpeedily into the ſoule prepared and humbled. So then if it be the end of the ruling and comming of Chriſt, if the glory of his mercy bee advanced thereby, if there be no hindrance, neither on our parts, or on Chriſts part; then the ſoule being thus diſpoſed, immediately expect our Saviour, for hee will come. Thus much for the proofe.

Queſt. I confeſſe, nothing ſhould be deare (and if I know my ſelfe) there is no ſinne, but I am content it ſhould be looſened from mee, my ſinne I have abandoned, my ſelfe I have renounced, and yet I find no comfort, ſo that this doctrine is not true, or my heart not cured.

Anſw. Is it thus with thee? then Chriſt is come, but thou perceiveſt it not. When *Iacob* awaked out of his ſleepe, *Surely* (ſaid hee) *the Lord is in this place, and I perceived it not*: And ſo the Lord is in thy ſoule, and thou perceiveſt him not.

Queſt. But can Chriſt be, and not be ſeene?

Anſw. I, tis too too often, and the hindrances are of two ſorts. { 1. On our part. 2. On Chriſts part.

Thoſe on our parts, are of foure ſorts.

1. Chriſt is come into thy ſoule, and thou doſt not know him. *Matt.* 14. 26. When Chriſt was neareſt to comfort &c. they thought it had beene a ſpirit to terrifie them. So thou ſaieſt, thy ſinnes are ugly to thee, thou thinkeſt this is not Chriſt, but it is: Jeſus Chriſt is there, and thou ſeeſt it not. *Iohn* 20. 15. 16. The poore ſoule of the woman longed for Chriſts ſociety, and ſhee thinking it had beene a gardner, enquired of a Saviour, for a Saviour: So a broken hearted ſinner ſeekes a Saviour; if you know how I may obtaine favour with God, counſell a poore ſinner. It is Chriſt that gives thee the heart to ſeeke him, and that Chriſt thou ſeekeſt: by the vertue of a Saviour, thou ſeekeſt for a Saviour, as a man lookes for a candle, by the light of his candle. *Iohn* 14. 9.

Thou

Thou attendeſt not to our Saviour when hee comes; hee that comes, quietly conveies himſelfe, and thou ſeeſt him not: as to his Diſciples, when they were all ſhut up in a Chamber, then hee appeared in the midſt, *Luk.* 24. *Why ſeekeſt thou the living among the dead.* So wee rub the ſore dayly, and thinke, can grace come into ſuch a heart: Whilſt thou art thus looking on corruption, thou canſt not ſee Chriſt: *why ſeekeſt thou the living among the dead*, why ſeekeſt thou a Saviour to comfort thee, among corruptions that would condemne thee. It was not the fault in *Hagars* eyes, that ſhee ſaw not the fountaine, but ſhee attended not to it; ſo wee ſit diſconſolate, and Chriſt is in us, but wee looke not after him: A man that waits for a Noble-man; if hee come not at the houre appointed, hee goes into a corner and weepes, becauſe hee thinks he hath taken diſtaſte, and this, whilſt the Noble-man approaches, and is there a great while, before hee knowes it; ſo while wee goe drooping under our corruptions, the Lord Chriſt comes not, and wee goe to diſcouragement, and in the mean time Chriſt comes, and wee ſee him not. Hee that goes in a dungeon ſhall never ſee Sun-ſhine, though it ſhine never ſo cleerely; ſo when this Sonne of Righteouſneſſe ſhines, wee goe into the dungeon of diſcouragement, and ſo perceive him not, though hee ſhines moſt cleerely. 2.

Wee alſo are not able aright to know when Chriſt is in us: becauſe wee judge him by ſenſe, and ſome extraordinary ſweetneſſe, wee imagine 3.

ſhould be in us: wee judge upon falſe grounds; every ſinner ſets up a fancie in his owne Imagination, that if Chriſt comes, ſtrange matters will be wrought. Now framing this fancie in his conceit, he will take no other evidence of Chriſts comming.

It was the fault of *Gideon*, *Iudges* 6. 13. he judges Gods preſence there, upon falſe grounds; for hee was with him, as well to helpe him beare the miſery, as to deliver him from it; ſo it is with an humble ſinner burthened with the ſight of his abominations; when the Miniſters ſay, The Lord is with you, you broken ſinners, they reply, If the Lord be with us, why is all this befalne us: what, ſay ſome, diſtempers ſo violent, corruptions ſo many, and can the Lord be here? where are thoſe miracles the Saints heretofore have found? Behold what God did for *David*, for *Elias*, for *Paul*, they led captivity captive, and were more than Conquerors over their corruptions, and yet wee are burthened with our ſins. I anſwer, the Lord is as well preſent to helpe thee contend againſt ſinne, as to make thee domineere over it. The ſame Apoſtle that was more than Conqueror at one time, was led captive at another, *Rom.* 7. 23. And had the fleſh luſting againſt the Spirit, *Rom.* 8. 1. *Gal.* 5. 17. This is your conceit; you thinke if the King come, there will be no Traitours; but Traitors will follow the Court: you thinke if the King come to your harts, hee muſt needs promote you to ſome place of honour. This is the apprehenſion of a broken heart: Were

Chriſt

Christ in mee, then I should have such and such sufficiency; these are desperate mistakes, *John* 20. 25. It is a patterne of a broken Soule that depends upon some stirring apprehension, if I had that ability, if my heart could so breake, if I had such assurance, then Christ were come: You will not beleeve the King is come, unlesse hee hug you in his bosome. Thus wee judge according to sense, not according to the promise of Christ, who is blessed for ever: It befalls the Soule as *Iacob*, *Gen.* 45. 24. Hee would not beleeve their word; but when hee saw their Chariots, then he was perswaded of it: this is the frame of disconsolate spirits. Wee have the word of God, to confirme the presence of Christ, unlesse you be Charioted with that ability, as to triumph over all sinnes, your spirits are not revived, you beleeve not that *Ioseph* is yet alive, your Saviour is with you.

When our eyes are held, namely when the sting of Conscience seazes, or when the fiercenesse of temptation presses in, or else when some worldly inconvenience sits close, so that the thoughts of a mans heart are wholly bestowed upon that object, the Soule cannot owne Christ, though he were close by him. A man that hath his heart swayed with sad meditations, though hee meet with a man of his acquaintance, yet hee would not know him: So it was with the disciples, looke *Luke* 24. *verse* 32. *Did not our hearts burne in us*; as who should say, there was testimony enough, of a divine presence, it was a Christ that spake, but wee were not able to see it: So when 4.

the ſoule is taken up with two hurries, partly with temptation, partly with worldly occaſions, it ſees not Chriſt, though the heart burnes towards him: this is the ground, why, when Satan lets flie, though wee propound never ſo many promiſes, alwayes thoſe perplexed Spirits forget what is ſpoken, and their minde is only upon temptation: They attend not Chriſt in the promiſe, becauſe their eyes are held, though they be in their privie Chamber, and may talke with our Saviour, *Pſalm.* 13.23.

The Lord Jeſus, out of our juſt deſert, doth hide himſelfe, *Eſay* 8. 17. *Pſalm.* 31. 22. Now Chriſt hides himſelfe in theſe three caſes.

1. When the Saints fall into ſome foule groſſe ſin, or elſe are at truce with ſome boſome corruption, though but an infirmitie, then God doth withdraw his preſence, for obedience is the tearme of Gods preſence, 2. *Chron.* 15. 1. Hee is with us, while we are with him: If then the Saints breake company, no marvell though Chriſt withdraw his ſociety, *John* 19. 21. This is the tenure of Chriſts manifeſtation, provided wee love him; but if not, hee is gone, *Pſalm.* 51. *Create a new Spirit within mee*, (as who ſhould ſay) all is to begin a new. This God doth ſo ſhew his indignation againſt ſinne, hee will not beare nor bolſter it, no not in his owne, and this God doth not only when they ſin fouly, but when they are at truce with a diſtemper, though but an Infirmity: as for example, if a Chriſtian be overtaken ordinarily with a cholerick diſtemper, if a Chriſtian be eager of

of the world, or growes dead in services, it is just with God, that these men should be destitute of their comforts.

When the Saints of God grow wanton, abusing the sense and sweetnesse of the feeling of his favour, thereupon growing carelesse, now God seeing a man abusing his goodnesse, it is just with him to estrange himselfe from that Soule, that hee may labour for his former strength againe, *Cant.* 5. 2. *Psalm.* 30. 6. 2.

The Lord hides himselfe by way of prevention, as thus; hee will not make some of his to apprehend his favour, lest they should pranck up themselves in the privilege, and censoriously contemne their fellow brethren; but holds out the heart at the staffe end, so much mercy as may serve his turne, that hee may be a little comforted, and yet humbled. If the Father see the child grow proud, hee keeps him upon dependance, that he may have better obedience. So God sees wee have unruly hearts, and therefore keeps us upon dependance, that hee may have more obedience, *John* 16. 12. If there were high sailes upon a little Barke, they would drowne it in stead of carrying of it: So men proportion their sailes, according to their Barke. This is one maine ground, why God takes away the sense of his favour: The Sea is the world, the Soule sailes about, and a little gale carrieth it on, but if it should have great sailes, they would drowne it; not that grace doth this, the fault is not in the sailes, but in the boat that will not beare, &c. So the fault is not in grace, 3.

grace, but in the Soule, that cannot beare it: This is the reason why many men have smoken out their dayes in sorrow, and at their death have great assurance: It was the speech of a good man, that God will not alwayes give his servants a cup of Sack; his meaning was, hee would not alwayes comfort them; the comforts of Gods Spirit are better than wine, now much of this comfort with a proud heart, would cause him to trample upon every man: Therefore God keeps the cup to the last. If while therefore God keeps us under hatches, if while hee withdrawes his hand, wee doe contend with the Almighty, and often say, why should I pray, and God answers not, heare and God accepts not? if when wee are kept low, and doe thus, if then wee had what wee would, certainly wee would turne our backs to the Almighty and say, as they in *Ieremy* 2. 31. *Wee will come no more unto thee*: Therefore it is good for God to doe thus, wee are not able to beare this saile, else God would give it.

Vse 1. If this be so, let every Soule take his part and portion: All you stout disobedient spirits, that will not obey the Gospell of God, all hearts not broken, and spirits not humbled, I have nothing to say to you for the while: But you that have any obedience of the worke of the spirit, and grace in your Soules, you that are now willingly contented, and resolutely perswaded to give way to Christ, and breake open doore to a Saviour: if there be any Soule that hides himselfe according to the former doctrine, you humble, broken hearted

hearted ſinners, goe your wayes with comfort, and the God of heaven goe with you, nay, hee is with you, hee will meet with you at home, nay, hee will meet with you in the mid-way; what ever thy ſinnes, or miſeries, or wants be, here is conſolation, yea abundant conſolation, to ſupport the heart, if thou beeſt a poore broken hearted ſinner, it is enough, the Lord Chriſt will come into your ſoules, and let then what will, or can come, the Lord Jeſus will come, and that ſuddenly. But you will ſay, So many are the ſinnes that lye upon mee, my corruptions like clouds, come in upon mee, all my oathes and drunkenneſſe, all pride, and looſeneſſe, and vanitie, and earthly mindedneſſe, all my corruptions come in upon mee, and the guilt remaines, and they are not pardoned: their horror remaines, and I cannot get my ſoule pacified in the aſſurance of the forgiveneſſe of them: that pride, and adultery, and drunkenneſſe, army after army, Legion after Legion of ſinnes, preſſe in upon mee. Are your ſoules thus perplexed with miſeries? why, I beſeech you, conſider what I ſay: art thou humbled thou polluted heart? art thou oppreſſed with thy corruptions? doth thy ſoule ſay, it is the greateſt burthen I have, the greateſt wound I feele; if my heart were but rid of my ſinnes, my ſoule ſhould be quiet, and my heart pacified; why then, If the Lord ſeeth thee humbled, hee will never ſee thee corrupted, hee will come ſuddenly: let all thy corruptions come accuſing, let all thy ſinnes riſe up at armes againſt thee: yet if thy

heart be broken for these, and humbled in the consideration of these, and resolved to forsake them, the Lord will come suddenly, and then mercy will come to pardon all, to subdue all these cursed distempers that hang upon thee: But you will say, What, will this Lord come into my soule, this wretched soule, these mud-walls, this abhominable heart; what to mee, will the Lord come to my temple? such hideous sinnes have I committed, and the Lord come into such a rotten cottage, and such a base cursed heart as mine? Aye, marke what the text saith, *I stand at the doore and knock; If any man will open, I will come in.* Hee knocks at the doore of every proud person, and adulterer, and drunkard: if any adulterous person will open, the Lord will come and sanctifie him: If any uncleane wretch will open, the Lord will come and release him from all abhomination: what a comfort is this then? let Satan accuse us, and sinne condemne us, if the Lord will comfort us, who can discourage us? if the Lord will save us, who can condemne us? Againe, as this is comfort against all sinnes, so there is marvellous comfort against all extremities and miseries: If thou art humbled, let miseries come, and troubles and temptations come, and Christ will come too, into an humble Soule, in all weaknesses, Christ will come, to strengthen in all disgraces: and will come to honour thee, here is comfort: The favour of men goeth away, the neerer a man goeth to God, the farther they goe from him, hee is a stranger now to his brother, and an alian to his

mothers

mothers Sonne: why, let thy wants be what they will, and let troubles come, and weakneſſe come, though they come, the Lord will not goe away; though friends be farre off, the Lord will be neere unto thee: Be therefore comforted, for even the wiſe man ſaith, a man will change honour to get a commoditie, ſometimes hee will part with honour, for profit, and money will ſupply all; whatſoever the world can doe, money can doe. Therefore this quiets the rich man; I have it by mee, I have many wants, that is no matter, I have it by mee in money: haply hee wants a houſe, thats no matter, hee hath it by him in money, and therefore can build him one: hee wants cloathes to cloath him; but hee hath it in money, and that will buy them, (thus money anſwers to all.) You that are broken hearted ſinners goe home chearfully, eat your bread with glad hearts: the Lord accepts you, and however men will not looke after you, but looke aloofe: goe home, and the Lord comfort you more and more, know the Lord Chriſt comes ſuddenly and anſwers to all; it was the ſpeech of Chriſt to his Diſciples: *Feare not little flock, it is your Fathers will to give you a Kingdome:* You are troubled, you ſhall have a Kingdome, that will quiet you: you are diſgraced, you ſhall have a Kingdome, that will honour you: you are in perſecution, you ſhall have a Kingdome, that will comfort you. Let an humble Soule goe downe into the Sea, and fly into the uttermoſt parts of the earth, yet it will comfort thee, the Lord will

come ſuddenly, and bring his proviſion with him; whereſoever thou art, hee will be with thee, to comfort thee and cheare thee. You little ones that are humbled, it is not your Fathers pleaſure only to give you a Kingdome, but his Sonne and hee anſwers all: what though thou haſt many miſeries? thou haſt a Chriſt that is the God of all mercies: thou haſt many ſinnes, what of that? thou haſt a Chriſt, that is the God of all grace; where ever thou art, hee will bee with thee; though thou wert baniſhed, yet he will wander up and downe all the wilderneſſe, but he will find thee and bring thee upon his ſhoulders, to cheare thee, and comfort thee here, and give the end of thy hopes hereafter: If wee be not comforted hereby, it is a ſhame, therefore let every ſad Soule take his part: if you have Chriſt, you have enough, though you never ſee good day after.

Now wee come to the ſecond doctrine.

Doct. 2. When the Lord Jeſus comes to the humbled Soule, hee takes poſſeſſion of it as his owne: now when the ſoule is at Gods diſpoſe, that mercy may doe what it will with him: and then the Lord takes poſſeſſion. *Ezek.* 16. 8.

Queſt. Wherein lies the Soveraigne poſſeſſion?

Anſw. It appeares in two particulars.

1. The Lord Jeſus undertakes for the Soule.

2. Hee diſpoſeth of it to his beſt advantage.

Hee undertakes for it, (namely) hee takes upon him, to ſhelter it from all the evill which it could not avoid: I told you before, the ſinner ſees his vilenеſſe of ſinne, and deſires now to be freed, but

but cannot deliver himselfe, and therefore sues to Christ. Now our Saviour steps in, and saies, hee will undertake to pay all: If men be oppressed with some outragious enemy, they seeke to some forraigne Prince, and submit to him, if hee will take the protection of them. So when the Soule is oppressed with too many sins, with too heavy pangs, it falls downe and desires Christ to be Lord protectour of it; and then presently Christ comes and frees it from the evill. 35. *Numb.* 25. it was an Injunction, that the man-slayer should fly to the Cities of refuge, and they should open the gate to him: the man-slayer is the poore sinner that is pursued, now hee flies to the Lord Jesus, his refuge (as *David* often speakes.) Now Christ receives and delivers him from the hand of the avenger. The dangers of an humble heart are three, for which Christ undertakes; first, the justice of the Father not satisfied; secondly, the temptation of Satan not conquered; thirdly, Sinne, not yet subdued: All these the Soule sinkes under, and cries, who will deliver mee: when the heart is thus, Christ is come to rescue it, and saith, be comforted: the justice of my Father I will satisfie, the malice of Satan I will crosse, the power of corruption I will cashiere.

The sinner sees a just God, that will have his glory: when thus justice makes out, Christ puts in Bale. When a man is arested, if some great man give his word, hee is acquitted: so when the venome of Gods vengeance pursues thee, Christ passeth his word, hee will see all satisfied, bee

therefore comforted, Christs word will goe, hee desires no other pacifier.

Temptation is subdued, sinne and Satan must give way: That supreme authority makes sinne and Satan vanish. *Rev.* 1. 18. A key is an ensigne of authority, he that hath the Key, may let in and shut out whom hee will. So Christ can bring out whom he will, *Ephes.* 4. 8. Looke how Conquerours lead captived slaves, so Christ leads sinne and death, *Luke* 10. 18. When the Scepter of Christ was displayed, Satan fell like lightning.

3. Sinne comes to be cashiered, sinne pleads prescription in the Soule, and challenges a title; yet Christ having taken possession, hee will have all charges; when sinne saith, I have possessed the Soule from my youth, therefore why should I out, Christ replies, it is usurped, all this title is but forged, it is mine, and I come for my owne, therefore sinne depart, *Rom.* 8. 3. Christ condemnes sinne in the flesh: to condemne sinne, is as much as, when a man hath cast in his cause, hee layes claime to a thing, and is cast by law. So sinne layes claime to the Soule: and Christ comes and condemnes sinne in the flesh: Hee makes the cause goe against sinne: for sinne claimes right on this ground, every sonne of *Adam* is the childe of disobedience, he is under my power, and death is his due from mee. Now Christ answers, Those for whom the sinne of *Adam* hath beene satisfied, over those sin hath no possession: but the Soule is such; doth *Adams* sin remaine? I have satisfied for

for it. Is ſinne ſtrong? I have led captivity captive: thus ſinne loſeth his cauſe, this is to condemne ſinne in the fleſh, *Acts* 26. 18. Firſt they were turned from the power of Sathan, and then followed remiſſion of ſinnes, and ſanctification.

Hee diſpoſes of the Soule for his beſt advantage; when Satan the ſtrong man kept the houſe, and the ſoule was at his manage, and tillage, it either lay fallow ground, as *Ier.* 4. 3. overſpread with thornes. When ſinne and Satan rule the heart, they blinde it, and the whole entertainement on our part, as God calls, ſo the Soule entertaines that call: and that appeares in two things. 2.

The ſinner receives the worke of grace and mercy, being empty: The Lord may powre in what he will, there is roome in the Soule to entertaine any thing: and this is called paſſive receiving, namely hereby God fits the Soule to receive mercy, and prepares it, that it may come, and the ſoule being emptied, entertaines the worke of mercy. 1.

The ſoule being emptied, and having received vertue from God, returnes an anſwer to this call; and this we call active calling. The ſoule having received power, by vertue of that power returnes an anſwer to the call of God, as it is with an echo; firſt the ayre is moved by the voice, ſecondly, being moved it returnes the ſame voice: So it is with the anſwer of the Soule, *Pſal.* 27. 8. Like that of the men of *Syria* 1 *Kings* 20. 32. 33. When *Ahab* ſaid, my brother *Benhadad*, ſo the ſinner waits and lookes, when will God have mercy, at laſt God ſaith, my ſonne, and the Soule anſwereth, 2.

reth, thy Sonne Lord, *Ier.* 3.22. marke how they anſwer : Behold wee come, for thou art the Lord our God : The Lord ſaith, come away, and the Soule ſaith, behold I come, 1. *Cor.* 6. 17. Its the ſame voyce that ecchos, the ſame beame that reflects from the wall : So it is the ſame ſpirit that returnes the voyce : and this anſwer of the Soule, wee tearme faith. Now wee have cut out our worke, and for the further handling, we have choſen this text, which is, to diſcover this worke of vocation.

THE SOVLES EFFECTVALL CALLING TO CHRIST.

By *T. H.*

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The Soules effectuall calling to CHRIST.

JOHN 6. 45.

Every man therefore that hath heard and hath learned of the Father, commeth unto me.

THE ingrafting of the humble and broken hearted ſinner into Chriſt, as we have heard, conſiſts of two particular paſſages: The firſt was being put into the ſtock; Secondly, the ingrafting into the ſame. As in ingrafting naturally, ſo of implanting ſpiritually of the ſoule into Chriſt. When the ſoul is brought unto this, then a ſinner comes to be partaker of all the ſpiritual benefits, all ſhall be communicated to us. Now the point at this preſent to be handled, is called by the ſtreame of Divines *Vocation*, and I tearme it the putting in of the ſoule, when the ſoule is brought out of the world of ſinne, to lye upon, and to cloſe with the Lord Jeſus Chriſt, and this hath two particular paſſages in it; partly the call on Gods part, partly the anſwer on ours. The call on Gods part is this, when the Lord by the cal of his Goſpell doth ſo cleerly reveale the fulneſſe of mercy, and certifies to the ſoule by the work of his ſpirit,

that the ſoule humbled returnes anſwer to Gods call.

1. In the firſt obſerve two paſſages: Firſt, the meanes whereby God will call the ſinner unto him; the ſinner is afraid to appeare before God whom he hath offended, and may therefore proceed in juſtice againſt him for thoſe ſinnes which have beene committed by him. Now beſides the Law which diſcovers a mans ſinne unto him, hee now prepares another meanes, the voice of his Goſpell; hee lets in many ſweet inklings into the ſoule, of his love and kindneſſe to allure him, to call him, and draw him to himſelfe.

2. Secondly, the Lord doth not onely appoint the meanes, namely, the miniſtery of his Goſpel, whereby the ſoule may be brought unto him, and receive communion with him; but by the worke of his Spirit hee doth bring all the riches of his grace into the ſoule truly humbled, ſo that the heart cannot but receive the ſame, and give anſwer thereto, and give an eccho of the ſubjection of it ſelfe to be governed thereby: that wee have finiſhed already. There muſt bee hearing before comming; not of the Law, to terrifie a man; but of the Goſpell, to perſwade and allure a man to come unto the Lord, and receive mercy and kindneſſe from him. The Goſpell is the meanes ordained by God to call home the ſoule unto him. But this will not doe the deed; there muſt be ſomething elſe, or the ſinner will be at a ſtand, and cannot come on cheerfully, and receive the grace offered him; therefore beſides the meanes, wee have

have the speciall cause expressed, which is the Lord. For when a man hath heard, that is one thing; but that is not all, for the principall cause is the Lord. God the Father alone can buckle the heart to receive the grace appointed, and the mercy offered to the soule: and without the principall cause, all other meanes, I meane the Ministers of the Gospell, although it be *a savour of life unto life*, yet it may be *a savour of death unto death*, unlesse the Spirit of the Lord goes with it. For when the Gospell is onely revealed to the understanding, and that onely conceives of the letter thereof, and it soakes not, and sinkes not into the heart: this we call an outward calling, that is the phrase of Divines: when some light flash is imparted and communicated unto the soule, and is not set on sufficiently, that is an outward calling. But when God the Father doth accompany the dispensation of the Gospell with the powerfull operation of the Spirit, and it puts its hand to the key of the Gospell, and unlockes a blinde minde, and a hard heart, there the soule learnes throughly and effectually the way of salvation. The Text saith, there must not onely be hearing, but learning of the Father, else the soule will not, nor cannot come. Now before I can collect the severall passages out of the words, there is some difficulty and obscurity in the phrase, therefore give me leave, as I am able, to discover the meaning and sense of the words, and then the collection will be cleere.

First, for the explication of the phrase, and I will discourse four questions unto you, which will

be usefull for the cleere explication of the Text.

4. *Questi-ons.*

1. Firſt, what the leſſon is that a man muſt learne before he come.

2. Secondly, why the Father is ſaid to teach, and not the Sonne, nor the holy Ghoſt.

3. Thirdly, what is the manner how the Father doth teach the ſoule, when he will call it home to himſelfe.

4. Fourthly, what is the frame and diſpoſition of the ſoule, how doth the heart behave it ſelfe when it hath in truth learned the leſſon. When the Lord will propound unto, and learne the ſoules of his that belong to him, you muſt not thinke the truth tedious, becauſe they will give us light into all the truth that ſhall bee hereafter diſcuſſed out of the word.

Queſt. 1. He that hath heard and learned of the Father, what is the leſſon that he muſt learne before hee can come? that after he hath learned this leſſon he may be able to ſee the path of ſalvation as propounded to him, ſo alſo neere at hand, that hee might walk therein, and receive comfort thereby.

Anſw. For anſwer hereunto, the leſſon that the ſoule muſt learne, is this, namely, the fulneſſe of the mercy, and grace, and ſalvation that God the Father hath provided, and alſo offered to the poore humbled ſinner, in and through the Lord Jeſus Chriſt, which in deed is able to doe that for a poore ſinner, which all the meanes and things in the world could not doe, and yet notwithſtanding he needs. I have heretofore diſcuſſed the poore miſerable plight which a ſinner hath brought himſelfe

ſelfe into by his manifold rebellions. There is no helpe, no hope of himſelfe, in what hee hath or doth to releeve and ſuccour himſelfe, and therefore he fals flat at the footſtoole of the Almighty, and is content to be at his diſpoſing. Now the leſſon that the ſoule muſt learne, is the fulneſſe, greatneſſe, and freeneſſe of the perfect ſalvation which is brought unto us through the Lord Jeſus Christ. And that we may not learne this leſſon by halfes, but fully and perfectly, and that your minds may conceive of the ſame, give me leave to lay it out fully, becauſe it will be profitable for our enſuing diſcourſe: and this leſſon diſcovers it ſelfe in three things, as in three lines, as I may ſo terme it.

The firſt is this, that the ſoule may learne there is enough ſufficiency in the mercy of God, to fill up all the empty chinkes of the ſoule, and ſupply all the wants that a ſinner hath, and releeve him in all thoſe neceſſities that either doe or can befall him: this is the condition of every ſonne of man ſince the fall of *Adam*, that there is not onely a great deale of weakneſſe in the ſoule, but there is a great deale of wants and emptineſſe in the ſoule. 1.

Now this is the fulneſſe of the mercy of God, that whatſoever our weakneſſes, wants, or neceſſities bee, there is full ſufficiency enough in that maſſe to fill up all, and to give the ſoule full content in every particular. Hence the phraſe of Scripture runnes thus, when God propounds the fulneſſe of mercy in Jeſus Christ, he calls it a treaſury, and all the treaſures of wiſedome and holi-

neſſe

in all the riches of the fulneſſe of his mercy. So that be we never ſo poore and beggerly, theſe ſins increaſe, and thoſe miſeries increaſe; why yet though thou bee a bankrupt in grace, yet the Lord is full of goodneſſe, full of mercy; yea he exceeds in his fulneſſe, to ſuccour thy heart in all neceſſities: nay, our miſeries and wants bee great, yet haply thy feare is greater than all the reſt; thy ſoule is troubled many times more with the feare of what will be, than with the feeling of what is already befalne thee: But now, how ever thy miſeries be great, and thy feare exceeds all miſery that can betide; yet mercy will remove and prevent thoſe feares, and Chriſt will doe more for thee, than thou canſt feare will fall upon thee: Nay, a man doth not feare what miſery can befall upon him, but his heart may imagine more than he doth feare. But here is the fulneſſe of mercy, mercy full to the brim, and running over; mercy is able to doe more for thee, than thou canſt feare or conceive ſhall come upon thee. *Epheſ.* 3. 20. then ſaith the Lord, exceeding exceſſe, *abundantly above that we can aske or thinke.* So then the words runne thus, then winde up the point, Thou ſeeſt, thou findeſt, thou feeleſt, many ſorrowes now aſſailing thee, thou expecteſt more trouble to befall thee, and thou doſt conceive more than thou doſt feare; thy ſorrowes out-bid thy heart, thy feares out-bid thy ſorrowes, and thy thoughts goe beyond thy feares: and yet here is the comfort of a poore ſoule, in all his miſery and wretchednesſe, the mercy of the Lord out-bids all theſe what-

whatsoever may, can or shall befall thee. Gather then up briefly, and shut up this first passage. Many are the sorrowes of the righteous, guilt of sinne perplexing the sinner, and filthinesse of sinnes tyrannizing and domineering over the soule; nay, many feares and cares for future times: for a sinner saith, Sometimes my condition is marvellous poore, my estate marvellous miserable; what if small temptations, what if small corruptions, what if such a fall should betide me, what then shall become of my soule? Nay, a mans imagination exceeds all feares. The soule that thinks with it self, Should the Lord deale in justice, and should my sinnes get the victory over me, which I hope will never be, for what shall I then do for succour? yet this is the comfort of a poore soule, let it read this lesson, The Lord is able, and mercy can doe excessive, exceeding abundantly above all, thy sorrowes are abundant, thy feares are very abundant, thy imaginations are excessive, exceeding abundant, exceeding above all present sorrowes, above all future feare, and above the course of all imaginations. This discourse shall serve for the first passage.

We will now adde the second. The soule is not yet fully satisfied, but replyes, It is true, *there is bread enough in my Fathers house*; that I yeeld, and that I confesse; there is abundance of mercy in God, a world of mercy that pardoned *Manasses*, and saved *Saul*, but what is that to me, if there be *bread enough in my Fathers house*, and I starve for hunger, and get no benefit by this mercy of God?

But how shall a man starve in this mercy? if a way can be conceived, and a meanes can be propounded for another supply to the soule, to fill up the necessity of it, this will be seene in the next particular; I say herein appeares more fulnesse of mercy.

2. It is not onely sufficient to releeve a man in all the miseries that can befall him, but this is another thing considered: mercy is able to make thee partake in the same mercy: God doth not leave thee to thy selfe, that thou shouldest buy it, and purchase it; and buy it, and procure it: but mercy is able to suffice thy soule, that thou maist be refreshed thereby. This is the tenor of mercy: God requires of a man that he should beleeve: now mercy doth helpe to performe the duty commanded. The Lord, as he requires the condition of thee, so he worketh the condition in thee: hee makes thee beleeve that thou shalt be saved, as there is fulnesse of grace in himselfe to doe thee good if thou dost receive the same: this is the difference betweene the two Covenants, the Covenant of workes, and the Covenant of grace. The first covenant runnes, *Adam* shall doe and live: now it stood upon the use and abuse of his free will, either to doe the will of God, and be blessed; or to breake the law, and be curs'd: it was in his power to receive the life: and thus either by breach, or not doing the condition required, *Adam* must performe. But it is not so here: the Lord indeed requires a condition: no man can be saved but he must beleeve: but here is the privi-

lege,

lege, that the Lord as he makes this condition with the soule, so also he keepeth us in performing the condition, for the Lord he requires that the soule should rest upon him, and he make him also to doe it: he requires the soule to cleave unto him. *Ezek.* 36. 26, 27. There is the tenor of this covenant, *A new heart will I give you, and a new spirit I will put within you, and I will take away your stony heart, and give you a heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes*: Or if they will walke in my wayes, out of thine owne power, then I will vouchsafe this mercy and favour. Now the Lord requires this condition, and workes it also in his children; he requires this of them, and he workes this in them, for their everlasting good; as *Heb.* 8. 9. the Lord saith, *This is the covenant I will make with the house of Israel; I write my lawes in their hearts, and they shall not need to be taught.* Men must know God, and beleeve in the Lord. Now as the Lord requires this, as the condition of the covenant; so the Lord will work this in them, as he requires this of them. *Iohn* 1. 12. the text saith, *To them that beleeve, he gave them power to be the sonnes of God.* Now if a man will beleeve, he shall be saved. Now then hee makes a man beleeve that he may be a sonne. This is the second passage whereby the soule of a sinner comes to be cheered: or that there is not onely abundance of sufficiency in the Lord Jesus Christ; but that mercy, as it is able to doe him good, so it will make him partaker of the good.

The third particular is this, That as mercy hath 3.

all good, and will make us partakers of what it hath; so also it will dispose of us, and of that it bestoweth upon us. Mercy will not onely have a sinner, but it will rule and order that grace it hath bestowed upon the soule. For if mercy purchase a soule at so high a rate, as the blood of the Lord Jesus; it is right that the soule purchased by grace, and supplyed with grace, that mercy should dispose it for the honour of God. You are not your owne, saith the Apostle, *but bought with a price*; therefore you must glorifie the Lord in body and soule. Nay, it is not one'y right that mercy should doe it; but reason, and beneficiall to the soule, that mercy should doe thus. Nay, I say, unlesse that mercy should rule a man, he had not beene able to give full content to the soule. If the Lord should leave any poore soule to the destiny of his owne heart, and the malice of Satan, hee would runne to ruine presently: he is not able to supply his owne wants, and to dispose of his owne spirit, and employ aright his owne soule. For if *Adam* in his innocency, had a stocke in his owne hands, fell and perished: then if mercy should put a man into the same estate that *Adam* was, a man should bring himselfe into the same misery that *Adam* was brought into: but there is that fulnesse of that mercy, that is in Christ, that it wil bestow all good needfull for me; so also, it will dispose of that good in me, so that Satan shall never prevaile, the world shall never overcome, nor my corruptions beare sway in me; but the Lord shall rule me for ever: and this is the fulnesse of Gods mercy. Gather

ther up the point then, that we may see what wee must learne. There is sufficiency in mercy to supply all wants: nay, there is ability in mercy to communicate that it hath, and we stand in need of. Nay, mercy will preserve us; and that it giveth to us, against all oppositions that can befall thee. This is the lesson that the soule must learne, that it may be able in some measure to see the way, and learne the path that leadeth to everlasting happinesse. This is the first lesson that the soule must learne of God the Father.

Vse. For the use of this. Is this the lesson the soule must learne? then looke wisely upon it; and when this comes upon thee, and sorrow assailes thee heavily, doe not looke into the blacke booke of conscience, and thinke there to finde supply; neither looke into the booke of the privileges and performances, and thinke to finde power out of thy owne sufficiency: Looke not on thy sinnes to pore upon them, whereby thou shalt be discouraged; neither look into thy owne sufficiency, thinking thereby to procure any thing to thy selfe. These are but lessons of the lower forme. It is true, thou must see thy sinnes, and sorrow for them; but this is for the lower forme, and thou must get this lesson beforehand: and when thou hast gotten this lesson of contrition and humiliation, looke onely to Gods mercy, and the riches of his grace; and be sure as you take out this lesson, take it not out by halves, for then you wrong mercy, and your selves too, if you thinke that bare workes will serve, and that is all. No, no, mercy will rule

you,

you, therefore take all the lesson out, and then the heart will be cheered, and thy soule in some measure enabled to come on to the Lord, and will see some glimpses of consolation from the Spirit.

Quest. 2. We see the lesson, what must be learned: now we must see the reason why the Lord must teach this lesson.

Answ. I answer, It is not appropriated to the Father alone, for the Father teaches not alone; but the Sonne and the holy Ghost teach too. But why then doth the Text give it to the Father? Here I answer directly, because the Father was directly offended with the sinne of man. 1 *John* 1. 7. *If wee sinne, wee have an advocate with the Father*, namely, the Lord Jesus Christ, to plead for us with the Father. He doth not say, wee take an advocate with an advocate, that doth not plead with himselfe: the reason is, God the Father was directly offended; though all the persons in the Trinity were offended, yet the Father more directly. Now he that is directly offended, favour and mercy must come from him, to the party that doth offend: and that is the reason why Christ especially cast this upon the Father. Take a creditor that hath money, or creditors that are bankrupts; now this is no meanes to helpe and succour these men: but it lyeth upon the creditor that oweth the debt, for he onely it is must come to forgive the debts: for it is here God the Father, being directly offended by the sonne of man, therefore from him in the first place, must proceed the pardon, and mercy to the sonne of man. Hence it comes

comes to passe, that the text saith, the Father must teach this lesson.

The third question is this, After what manner doth the Lord teach the soule? Christ speakes now of the worke of the Spirit: and that you may not be mistaken, know this, that the worke of the Spirit doth alwayes goe with, and is communicated by the word; therefore if the question be, After what manner doth God teach the soule to spell out this lecture of mercy and pardon? *Quest.* 3.

I answer briefly, The Lord teacheth the soule by his Spirit. I told you that before, that not only the Father, but the Sonne and holy Ghost also teacheth: the Father from himselfe, the Son from the Father, and the holy Ghost from both: Therefore understand what I say, the Spirit of the Lord doth not onely in the generall, make known Gods mercy; but doth in particular, with strength of evidence, present to the broken hearted sinner the right of the freenesse of Gods grace to the soule; nay, it holds those speciall considerations to the heart, and presenteth the heart with them: not onely so, but in the second place, the Spirit doth forcibly soke in the relish of that grace into the heart, and by the over-piercing worke, doth leave some dint of supernaturall and spirituall vertue on the heart. The Spirit doth not onely with truth bring home the evidence to the heart, but it is still whispering, and calling, and making knowne the same, and forcibly soketh in the relish of the freenesse of Gods grace, and leaveth a dint of supernaturall vertue upon the soule. We will expresse the *Answ.*

points, becauſe it is ſomewhat difficult, and is the ſcope of that place, 2 *Tim.* 1. 7. *The Lord hath not given you the ſpirit of feare, but of a ſound minde.* The ſpirit of feare, is the ſpirit of bondage, in humiliation & contrition. When the Spirit ſheweth a man his ſinnes, and ſheweth him that he is in bondage, and in fetters, lets him get out how he can: this is the ſpirit of feare and of bondage. In the ſecond place, there is the ſpirit of power. But what is this ſpirit of power? You muſt imagine this ſpirit of power doth not intimate any particular grace, but as it were the ſinewes and ſtrength of the worke of the Spirit, conveying it ſelfe through the frame of the heart: and this I terme to bee the effectuall worke of the Spirit of God. When the ſoule is humbled, the Lord ſweetly communicates into the ſoule a ſupernaturall and ſpirituall vertue. Laſtly, as it is in nature, take a knife, if it be rubbed on a Loadſtone, it will draw iron unto it; now it cannot doe that, becauſe it is a knife, but becauſe it is rubbed on a ſtone, and receives vertue therefrom: So it is with a heart humbled, it is a fit ſubject for the grace of God to worke upon: the love of God is like the loadſtone, and if the heart he rubbed thereupon, and affected with the ſweetneſſe thereof, it will bee able to cloſe with that mercy, and come to that mercy, and goe to God, from whence that mercy comes.

Queſt. 4. What is the behaviour of the ſoule, when it hath learned this leſſon from the Lord?

Anſw. I anſwer, When theſe two things meet together in the ſoule, then it hath learned this leſſon:

The

The first is this, when the soule having heard of that plentifull redemption that is in Christ, as also having apprehended the revelation thereof; it commeth to close with the worke of the Spirit, revealing, presenting, and offering grace to the heart: nay, it comes to give entertainment to the riches of that mercy revealed to the soule. There is in the mercy of God, and in the blessed truth of the promises, a great excellency. Now when this is so plentifully brought home to the heart, that it breakes through all oppositions, which may hinder the worke of the Spirit upon the soule, when it is brought home by the spirit of God; and the heart gives way, and closes with it, so that there is nothing betweene that and the soule; this I take to be the first frame of the soule, that beginnes to learne this lesson, it beginnes to close to the truth, to give way to the sweetnesse that is in it, and bids adieu to all delight and sinnes, and whatsoever may be a hindrance unto it, from receiving of this grace into the soule. This is the first passage.

The second, with which I will conclude, is this, that as the soule closeth with that mercy, and welcommeth it, and the heart is content to take up mercy upon those termes: so in the second place, there is an impression and disposition left upon the soule, that it is framed and disposed; there is a kinde of print which the soule hath with it; so that as the mercy of God is revealed to the soule, and communicated to the soule; so there is a kind of impression, frame, and print, which the heart retaineth, and hath wrought upon it by this grace

and free favour of God made knowne: therefore that phrase, *Rom. 6. 17.* is a marvellous patterne to our purpose; the Text saith, *they were delivered to this forme of doctrine.* Looke as it is with a seale, if the seale be set to the wax, and leave an impression, just so many letters upon the wax as in the seale, then it is wholly sealed: So the Spirit of God through Christ, in the promises, doth reveale al the freenesse and grace of mercy in Christ. Now when the Spirit doth leave an impression on the soule, that man is delivered into the truth. I conclude all in *Acts 26. 18.* when *Saul* was sent to preach to the Gentiles, the Text saith, he was but *to bring them out of darknesse into light:* mark, when the Lord doth come to worke effectually upon the soule, he brings men from under the power of darknesse: whereas the understanding was darke and blinded, when the Spirit comes, it turnes it from the darknesse and power of sinne, unto the power of light and grace.

Lastly, the power of the heart doth these two things: for not onely some of the heart must bee brought to God, but the whole heart: therefore in the precious promises of grace and savation, there is fulnesse of all good, to draw all the faculties of the soule unto the Lord; and therefore the faithfulnesse and the truth of God is mainly revealed in the promises; now that fits the understanding, and makes it looke to God for pardon, for power, and mercy.

2. As the promise is a true word, so it is a good word, this answers all the will and affections, there is

is a possibility in mercy to save a man: hope expects it; but then the soule must looke onely to Christ for mercy, desire, long for it, for that there is a certainty that a man shall have mercy if he can desire it; love doth welcome and delight in it, nay, the soule doth say, The Lord hath said, thou must be saved: nay, thou must looke to Christ for mercy; it is no where else to be had: nay, if thou dost desire it, thou shalt have it; and then the Lord determines the point, it is done, mercy is thine; and then the will addes full consent, and sayes, Amen, Lord, let it be as thou hast said. Gather them up briefly. When the Spirit of God doth so cleerly present mercy to the soule, and doth leave by the over-powring worke thereof, a supernaturall worke upon the soule, that the spirit closeth therewith, and receives the print and impression thereof: now the lesson is fully learned: this may suffice for the opening of the severall things; now therefore we will addresse our selves to gather the doctrines out of the Text. And first for the generall, in that the Father is said to teach.

That the teaching of the heart effectually is the proper taske and worke of God. It is not you that can teach your selves, neither can all the meanes and friends under heaven doe it; no, it is the worke onely of the Father. All these meanes and ministers are usefull, but God is the chiefe master, and all these are but underling ushers to convey the minde of God unto us; but the master is God himselfe; it is the powerfull operation of the Spirit that must doe the soule good; all other

Doct.

meanes are but like the cane that conveyeth the voyce; but the voyce is the Lord. *Iohn* 14. 26. *I wil send the Comforter, and he shal teach you all things.* And who is that? that is the Spirit of God. We speake to your outward eares, but it is the Spirit of God that must give you mindes to discerne, and spirits to embrace; that is the onely worke of the Spirit. We shall observe *Matth.* 11. towards the latter end, *I thanke thee Father, &c.* how comes it to passe that the wise are befooled, and fooles instructed? *I thanke thee Father*, saith hee, *that thou hast revealed these things to babes and sucklings, and hast hid them from the wise.* How comes this about? It is thy good will, Father. It is a wonder to see a silly creature, of weake capacity, and almost a foole, and yet he knoweth more of sanctification and faith, than many great Schollers. Take a rush candle, and a lampe, the lampe is a great deale bigger than the rush candle; yet the rush candle giveth light, and the lampe none, because the rush candle is lighted, & the lampe is not. So it is here, a Christian out of a blinde cottage, and a meere simplician in other things, yet he will talke well of the free mercy of God, and the worke of grace in his heart; when as many great wise men are novices in these things.

1. *Reason.* The reason is, because God hath lighted his candle from heaven, because the worke is an Almighty worke; it is not an easie matter to goe to heaven: you must not say, What, have I lived thus long, and are we children still? Ah, children you are, and children you will dye, unlesse the

Lord

Lord from heaven teach you; though all men and Angels teach you, the work will not goe forward. 1 *Cor.*4.6. the Text saith, *The same God that brought light out of darknesse, shineth in your hearts.* Wee know, at the beginning of the world, when darknesse was upon the deepe, the Lord said, *Let there be light*: now that Almighty *God that brought light out of darknesse*, which none else could doe, why the same God *shineth in your hearts*, saith the text: unlesse the Lord say, *Let there be light*, the minde can never be enlightned, the soule can never bee cheered, nor the conscience pacified.

This is a ground of admirable comfort to all weake, silly, feeble minded creatures. I doubt not but your hearts are grieved, when you consider the marvellous ignorance which is in you, and how little you know concerning life and salvation, when the Lord hath layd *line upon line, precept upon precept*, and the heart sometimes covets and desires to entertaine the same, the soule commeth to the congregation, and saith, Good Lord, let the word worke upon my soule, enlighten my minde, awaken my conscience; and when the word comes thus home to the heart, the soule hopes that it shall retaine and remember it: but when it is gone, all fals to the ground, and the heart in private reasons thus with it selfe: What shall I say? when my heart approves of the word, and my soule closed with it, even then so soone as I come out of the Church, I forgat all: what a blind mind and a hard heart have I? can there be any grace or mercy conveyed to such a soule as mine? surely I

shall

ſhall one day periſh. An ignorant heart is a naughty heart, a baſe wicked heart; my ſinnes are many, my conditions fearfull. Would you have any comfort? why then marke what I ſay, The Lord will teach; and if the Lord be the teacher, tis no matter what the ſcholler be. Reaſon thus with your ſelves, My memory is weake, my capacity is ſmal, my underſtanding feeble, but yet the Lord is my teacher; and if the Lord will informe, who can let it, but I ſhall bee informed? *Prov.* 1. 23. marke what the Text ſaith, *Returne you ſimple ones, you ſcorners, and fooles, and follow me, and I will learn you wiſedome.* This may move you to depend upon God, in the uſe of the meanes: the ſoule may ſay, I am ſimple, and I have beene a ſcorner too, and that is a great miſery, and therefore no marvel if God blinde my minde, and harden my heart, for I have beene a ſcorner, and can any good come unto me? can ſuch a ſoule receive grace and wiſedome? Why? Ah, ſaith Wiſedome, come unto me, and I will poure abundance of wiſedome upon you.

Secondly, if it be the worke of God, then goe to him, for it is a comfort to goe to a father: when therefore the meanes are received, and God gives a heart to improve them, then come not to the congregation, but to God: and when the Miniſter reproves, ſay, Father, ſet home that reproofe to my ſoule and conſcience. doſt thou reprove, father? and when the Miniſter exhorts, and informes thee daily, the argument from the Scripture plaine; when the Miniſter is thus exhorting, and

and you cannot come off cleerly, looke up to heaven, exhort Father, teach Father: the Minister he speakes to thee, but Father informe us, but Father seale to us the assurance of thy love in Christ. All you that heare me this day, and come, and bringest thine with thee, and commest with thy family into the congregation, looke up to thy God, and say, Lord, here is a vaine rude servant, a silly wife, and a weake foolish childe, and I am as base and blinde as any of them, and all the Ministers under heaven, and all the Angels in heaven, cannot teach and informe us, but doe thou teach us, and worke upon our mindes, and frame our hearts, that wee may know the things belonging to our peace. But thou wilt say, Alas we have come, and looked up to God, but we thrive and prosper not for all this, we receive not that helpe and instruction from him, which he first promised, and we stand in need of. Why, I say, the fault is thine owne, the Lord is not wanting to his owne word, but thou art wanting to thy owne comfort. But how then shall wee so carry and order our selves, that we may seeke God so, as we may partake of that good we desire and stand in need of?

I answer, These foure meanes are very usefull for this purpose. First, labour to lay thy owne conceitednesse and abilities downe, and all thy carnall imaginations, that shut out the truth of God, and are professedly opposed to the obedience of Christ: if thou leanest on thy owne wisedome, and beare up thy selfe on thy owne abilities, thou wilt never have direction from God, and thou

shalt never be taught by him, if thou thy selfe can teach thy selfe: therefore down with those haughty imaginations, in regard of thy owne parts and abilities, if thou hopest that God shall guide thee, and learne thee in the way of truth. Therefore let every one be a foole, that he may be wise: when thou art a foole in thy selfe, then God will inform thee, when thou canst lay down all thy owne conceits, and captivate all thy carnall reasons, then thou art like to be taught of the Lord: But before, these hinder the Lord from informing thee in the way of truth. He that sets up his owne wit above the wisedome of the Lord, he shall never be exalted by the Lord of heaven. This I take to bee the reason why some men of deepe reaches, and of great understandings, are marvellously besotted in a christian course, & in the way of life & salvation. The reason is, because they trust to their owne wisedome, and rely upon the arme of flesh, and upon their owne policy, and upon the depth of their owne understandings; and that is the reason why the Lord leaves them to their foolish imaginations: and as the Text saith to the *Romanes*, *when they thought themselves wise, they became fooles.* *Iames* 5. at the beginning; *If any man want wisedome, let him aske of the Lord.* The word in the Originall is, if any man be like a begger, that beggeth up and downe for bread when he is hungry: for if thou beest empty of thy selfe, and a begger in thine owne apprehension; if thou dost lay down all thy conceit of thy owne wisedome, then the Lord will give thee wisedome abundantly.

Secondly,

Secondly, doe what thou knoweſt, and then the Lord will informe thee much more, in what thou ſhouldeſt doe; improve that little ſparke and knowledge thou haſt, and then the Lord will increaſe that knowledge of thine. *Gen.* 18. 19. when God was about to deſtroy *Sodom* and *Gomorrah*, *why*, ſaith he, *ſhall I hide this thing from my ſervant Abraham?* The end God teaches a man, is, to improve his knowledge; and when God hath taught him one leſſon perfectly, then the Lord will teach him another preſently. When thou heareſt the word, doe that duty which God commands, reforme that ſinne, and amend that courſe which God forbids, and he will teach thee abundantly. *Iob* 7. 12. he that doth Gods will, the Lord will inſtruct that man. The maſter of a family will not give a man fire and candle, to ſit up and doe no worke by it, it will not quit coſt. Wiſedome and knowledge is the candle of God; if thou wilt walk by this light, and walke by this candle, the Lord will increaſe thy knowledge, till thou art become a perfect Chriſtian. 2.

Thirdly, we muſt not onely doe what we know, but muſt be marvellous painfull, and ſtudy and indeavour to the uttermoſt of our power to get knowledge: doe not make it onely a holy day taske, but labour continually in the uſe of all meanes for to get knowledge. You come here to the congregation, and attend to the word, you doe well; but very few that will make this your taske and ſtudy at home, to furniſh his heart with ſpirituall underſtanding. It is a ſhame that a man 3.

ſhould alwayes be fed with a ſpoon, and hold the ſpoone in his mouth, as children uſe to doe; that is to goe and come to the congregation, and get little or nothing. *Hoſ.*2.3. When you labour more and more, pray more heartily, ſtudy more diligently, bee thinking men, and meditating men, and chewing men, ſetting themſelves upon the truth; till this, I never look that they ſhould come to any ſaving or judicious knowledge of life and ſalvation.

4. Laſt meanes, take heed of bearing any ſecret grudge againſt any word and truth of God, bee it never ſo croſſe to thy corruptions: if you doe, the Lord in ſtead of directing you, will delude you; and in ſtead of informing you, will beſot you, and give you over to blind minds, and hard hearts. This we know by experience, men of great knowledge, great parts, and abilities, are taken aſide with dotage, and fall into thoſe errours, which a man would wonder how a man of judgement ſhould fall into. The reaſon is, they will not entertaine the truth of the Lord, *Rom.*1.28. as who ſhould ſay, Oh, this ſtrict way, and this teaching, preaching, and the thundring of judgements, wee cannot beare them, we cannot undergoe them, we have no delight to theſe: take heed leſt the Lord ſay, Blindneſſe take him, hardneſſe take him, reprobate ſenſe, let him never entertaine the word of God to informe him, let him never know the wiſedome of God to his comfort here, and everlaſting happineſſe hereafter.

Vſe 3. In the third place, doth the Father teach you; acknow-

acknowledge you have it as from God, labour so to improve this wisedome, that God may get something by it: you are but stewards of it, and therefore you must improve it for his advantage: as the steward that receives money from his master, &c. so hath the Lord given thee a stocke of wisedome, and hath cleered that eye, and that judgement of thine, use it to his glory. Therefore doe not lift up thy selfe, in regard of thine owne parts, and sufficiency; but if you finde your hearts to swell, and rise within you, (for knowledge is a very airy metall, as the Apostle saith, it puffes up a man) therefore when thou findest thy heart thus bubling with those cursed distempers, reason thus, Why should I be proud of a borrowed suit? my minde was as blinde as any under heaven, therefore let baseneſſe bee mine, let wisedome be the Lords, *Gal.* 5. The apprentice that is taught by his master, must not presently trade for himselfe, but he workes for his master, and gives him the commodity: so let us doe; we are Gods schollers and prentices; we are now come into his schoole. Hath the Lord taught thee any skill in prayer, any wisedome to conceive? doe not worke now for your selves, doe not set up presently, but labour to returne all to him, and to make the Lord partaker of the good he hath bestowed upon thee.

Thus much in generall, that the Lord is the author of this teaching: but now we come to particulars, to see how the Spirit in speciall manner doth this.

This I tell you, that the whole soule must come

to God: For as the whole soule in this gracious call of God, both the minde that discovers that mercy, and hope, and desire, and love, and joy, have had entertaining thereof; and the wil, which is the great wheele of the soule, that falls on that mercy, and rests thereupon, and gives answer to the call of God therein. Give mee leave to propound two things by way of preface, for the cleering of the following truths; they will be as a key to open the doore to all the following discourse.

1. *Thing.* First, those faculties of the soule, which especially goe out to God, and carry the soule thereunto, are especially to be considered, in this great worke of going unto God, and beleeving in him. Now there are two things in the worke, some evill, and some good: the evill to be refused, the good to be embraced. Now answerably to these 2. things, the Lord hath placed in the soule of a man two sorts of feet; some feet carry the soule from evill, some feet againe carry the soule towards good.

Now the affections of the soule, that doe respect evill, are especially three, if any evill be comming; first, feare is a watchman, and the heart trembles, and shakes, and gives in. Hence comes paleneſſe in the face, because feare goes downe into the very castle of a man, which is the heart; and then sorrow greeves and mournes, and laments under the weight of that evill, wee feare evill to come, but we sorrow for evill that is come. Thirdly, hatred, that carries it selfe with a kinde of indignation, and takes up armes against that evill, feare is preventing,

venting, ſorrow feeling, hatred oppoſing any evil that comes. Now theſe three affections that goe from evill, have been wrought upon in contrition, and humiliation, namely, when the Lord, the eye of a poore ſinner, diſcovers unto him that hell is gaping for him, and the God of juſtice preparing vengeance for him, the ſoule ſtaggers and ſhrinks in the apprehenſion of it; then the Lord lets in the fire of indignation into the ſoule, and makes the ſoule feele that before he threatned, and then the ſoule grieves; and becauſe his ſinnes have beene ſo tedious unto him, his heart is brought to a hatred and indignation againſt thoſe evils. So that if any evill, or provocation, or temptation come to a ſoule broken, if the old looſe companions, old corruptions, old ſwearing, old blaſpheming, old dalliances come to call upon the ſoule, *let us have our fill of love untill the morning*, let us take up our old delights; when theſe call the ſoule, and would plucke the ſoule home againe unto them, then theſe foure fence the ſoule againſt all thoſe inchantments; in ſo much that when the drunkard ſeeth his company comming towards him, hee thinkes, that is my plague, that is the man, and his perſwaſions and counſels; hee remembers his old corruptions, and his old horrors, and his old burthens and heavie loads that lay upon his heart; and the ſoule hates the drunkard, and will not yeeld to his perſwaſions, they ſo fence the way, that the voice of ſinne cannot be heard; it may call, and call, but the doore is ſhut, they ſtop the currant, that no ſtreame of diſtempers may prevaile any more:

more: this now is done before: so that now wee come to the second worke. So there are other affections that carry the soule unto good, if there be any good propounded, or offered, then there are foure other affections that the will sends out to entertaine that good: hope and desire looke for the good that is absent: hope saith, I marvell it comes not: desire saith, I long after it: when the goodnesse is neere, then love welcomes it, and delights in it, and joy rejoyceth, and all these, hope, desire, love, and joy, all bring, carry and convey all the good to the will, which is the great commander of the soule: Love and joy tell the will, We have found much goodnesse, and taken great delight, and much content in the goodnesse and mercy of the Lord. The truth is, wee have taken delight in sinne and base courses; but oh the comfort, but oh the consolation and goodnesse of mercy; you cannot have a better good than mercy. Then saith the will, We will have grace & mercy, wee will rest here. Thus wee see how the head and the foot of the affections doe come on to embrace that good: now the understanding doth stand sentinell all the while, and discovers all the good, and musters up hope and desire, and love and joy, and these foure are the maine wee must meddle with; all the other went from evill, and they have their proper worke before: we doe not hate and sorrow for mercy, wee doe not feare to receive mercy, but wee feare and withdraw our selves from sinne and corruptions, that we may entertaine the call of mercy.

There

There is the promise of grace and mercy in Christ, a fulnesse of mercy, which doth so powerfully and effectually draw the soule by this good, that it brings all these affections after it. Therefore in this fulnesse of mercy and goodnesse of God, there are these particulars; that like so many claspes, draw all these faculties to God, to follow and close with God for their good. 2. *Thing.*

The promise is a true one, and truth is that which marvellously pleaseth the understanding: as a mans palate tastes meat, so the understanding tastes words. There is nothing so pleasing to the understanding, as the truth of God. Now of all truth, there is none like the truth of a promise; therefore the evidence of it doth cleere the judgement, and the certainty of it, doth establish the judgement of a poore sinner, *Eph.* 1. 13. 1.

The promise of God is a good word, *Heb.* 6. 5. therefore as the truth of the Gospell fils the understanding, so there is a goodnesse in the promise of grace and mercy, which will answer all, and satisfie all the faculties of the soule, as in the good word of the Lord: mercy is a proper object of hope, that it may be sustained; a proper object of desire, that it may be supported; there is a proper object for a mans love and delight, that they may be cheered: nay, there is a full satisfactory sufficiency of all good in the Gospell, that so the will of a man may take full repose and rest therein. Therefore the Lord saith, *Come unto me, all that are weary and heavy laden*: come hope, and desire, and love, and will, and heart; they answer, We come: 2.

all the mind saith, Let me know this mercy above all, and desire to know nothing but Christ and him crucified: let mee expect this mercy, saith hope, that belongs to me, and will befall me: desire saith, Let me long after it; nay, saith love, let me embrace and welcome it: let me delight in it (saith joy) nay, saith the heart, let me lay hold on the handle of salvation, here we will live, and here we will dye at the footstoole of Gods mercy: thus all goe; minde, hope, desire, love, joy, the will, and all lay hold upon the promise, and say, Let us make the promise a prey, let us prey upon mercy, as the wilde beasts doe upon their provision. Thus the faculties of the soule hunt and pursue this mercy, and lay hold thereupon, and satisfie themselves herein. Hence wee will raise these two points.

1. *Doct.* That the word of the Gospell, and the word of the Spirit goe both together; this is grounded in the Text, they must first heare, then learne, heare the Gospell, and learne by the Spirit.

2. *Doct.* That Gods Spirit gives speciall notice of Gods acceptance to an enlightned soule, and that is the first voice of the Spirit to the understanding. Now to the first doctrine.

1. *Doct.* The word of the Gospell and the worke of the Spirit alwayes goe together; the point is grounded in the Text, after this manner: they must first heare, then learne; heare by the word, and learne by the Spirit. The hearing of the Gospell without the Spirit, is nothing else but a beating of the ayre, and a dead letter. It is true, the Lord

can

can worke above meanes: we know also God can appoint other meanes for to call the soule, but it is not our meaning, we must not looke for revelations and dreames, as a company of phantasticall braines doe; but in common course Gods Spirit goes with the Gospell, and that is the ordinary meanes whereby the soule comes to be called. God can make the ayre nourish a man, but he doth not. If a man should expect to be fed by miracle, hee himselfe would be a miracle; *Gal.* 3. 2. for there goes a spirituall power with it, it raiseth the dead in sinne to life; it is a living word, and the word discovers also the secrets of mens thoughts. Now that word which raiseth the dead, and discovers the secrets of mens hearts, it must needs have a marvellous power with it, and accompanying of it.

For the opening of it, observe two things: first, the manner; secondly, the reasons.

After what manner doth the word and Spirit goe together? and you must know, I do not mean that the Spirit is in the word, no otherwise than in all other things, but in a more speciall manner, and that conceive in three things. 1. *Point.*

First, the Lord hath ordained and set apart the preaching of the word, hee hath sanctified it, and set it apart to call the soule. Looke as it is with the brazen Serpent, God appointed it to heale those that were stung: now if 500. men should have made another Serpent, it could not have healed one man, though they had lookt their eyes out of their heads: So it is with the Gospell, there is no

other usuall meanes to call the soule: Hence it is called the word of the Gospell. Now if five hundred men make five hundred Gospels besides this, they could never convert, or comfort one soule. Or as it is with a mint, if a mint master coyne money, it will goe currant; but if twenty other coine money, though the stampe were as good, yet it is but counterfeit coine: so it is here. *1 Cor.* 1.21. Let a man study all the arts and tongues that can be devised, he never shall, nay hee never can, know one drop of Gods mercy and goodnesse in Christ. Why but how then may a man know it? saith the Text, *by the foolishnesse of preaching*, that is, wicked men count it foolishnesse.

2. The Lord doth appropriate the saving worke of his Spirit to goe with the ordinance; not that God is tyed to any meanes, but he tyeth himselfe to this meanes. Why doth not aire nourish all, as well as meat? because onely God hath set meat apart for this purpose. Hence this Gospell is called *the power of God to salvation*, because the power of God ordinarily, and in common course appears therein: the waters of life and salvation run only in the chanell of the Gospell. There are golden mines of grace, but they are onely to be found in the climates of the Gospell. Nay, observe this, when all arguments prevaile not with corruption, to perswade the heart to goe to God, one Text of Scripture will stand a man in stead, above all humane learning and inventions, because the Spirit goes forth, in this, and none else.

God doth undoubtedly, as he will, when he will, and

and how he will, give ſucceſſe to his ordinance. *Iſay* 55. 10, 11. The word of the Lord doth ever accompliſh that for which it is ſent. For, it is true, many a man is called after the word is delivered a long time. Why is that? it ſokes into the ſoule, as the ſnow in December ſokes into the earth, but the fruit of it is not ſeene untill May. The word is *a ſavour of life unto life*, it is a living *ſavour of death to death*, it is a poiſon, a deadly ſavour; and though it hardens ſome, yet the worke goes forward.

Becauſe the Lord would not have any careleſſe of his owne glorie, and our good: as he will humble the ſoule, that he may doe good to it, ſo hee will make him uſe the meanes. If a gentleman ſhould go after a begger with an almes, how proud would he be, and rather thinke himſelfe a maſter than a begger? So, if God ſhould follow us with mercy, we would rather goe from him: but he hath laid mercy in the myne of the Goſpell, that wee may dig for comfort in the ciſterne of the Goſpell, that we may draw all our conſolation from thence. 1. *Reaſon.*

Becauſe may not be cozened by our owne fancies, the Lord to prevent all inconveniences and conceits of Eatoniſts and Familiſts, that thinke they have the power of the Spirit in themſelves, whereas Gods Spirit goes alwaies with the word. 1 *Iohn* 4. 1. Every Miniſter preaches with a ſpirit; ſome out of the ſpirit of envie, ſome out of the ſpirit of ſinceritie: ſome heares out of the ſpirit of love, ſome with the ſpirit of malice, to carpe at the Miniſter: try therefore the ſpirits, and if they hold not with the word, they are naught. 2. *Reaſon.*

3. *Reason.* That we may be watchfull and carefull, leſt we loſe the comfort that we have: lightly come, lightly goe, got with little paine, loſt with leſſe care; therefore the Lord will make us ſeeke unto the meanes.

1. *Vſe.* Inſtruction: to teach us the worth of the Goſpel above all other things in the world, for it is accompanied with the Spirit, and it brings ſalvation with it. What if a man had all the wealth, what if hee had all the policie in the world, and wanted this? hee were but a foole. What if one were able to dive deepe into the ſecrets of nature, to know the motions of ſtarres, and yet know nothing belongs to his peace, what availes it? what if a man could ſpeak with the tongues of men and Angels, yet without this, he is a novice in knowledge. Why doe we value a myne, but becauſe of the gold in it? and the cabinet, but becauſe of the pearle in it? oh this is that pearle wee ſell all for, 2 *Cor.* 2.1,2.

2. *Vſe.* For triall: a man may know whether we have a ſpirituall heart or no: *Iudg.* 19. he that hath not the Spirit, is a fleſhly ſenſuall man. Wouldeſt thou know whether thou art carnall or ſpirituall? this doctrine tells thee. How came the Spirit? If thou haſt it, it ever came with the Goſpell: therfore ſee now how thy ſoule ſtands affected with the Goſpell, and ſo it ſtands affected to the Spirit. If thou wilt none of the Goſpell, thou wilt miſſe of the Spirit, then Chriſt will none of thee. Now reaſon with your owne ſoules, Why, unleſſe I take the Spirit, woe be to mee, I may owne my ſelfe,

Chriſt

Christ will never owne me. Is it so, that I will not suffer the word to prevaile with mee? remember the time will come that you must dye as well as your neighbours, and then you will say, Lord Jesus forgive my sins, Lord Jesus receive my soule: then Christ will say, Away, be gone, you are none of mine, I know you not. Any man, whether noble or honourable, let him be what he will be, and let his parts be what they will, if he hath not the Spirit, hee is none of Christs: *his you are to whom you obey*; but pride and covetousnesse you obey, and malice and spleene you obey, you are therefore none of Christs. Pride will say, This heart is mine, Lord, I have domineered over it, and I will torment it: Corruptions will say, Wee have owned this soule, and wee will damne it. You that heretofore have made a tush at the word, this wind shakes no corne, and these words breake no bones: thinke what you have done; little do you think you have opposed the Spirit, *Acts* 7.5. what, resist the Spirit? Oh thinke of this. Why, what shall I say? by what spirit wilt thou be sanctified? by what spirit wilt thou be saved? Can thy owne spirit save thee? no, the Spirit of God must save thee; and have you resisted that Spirit? me thinks it is enough to sinke any soule under heaven. Hereafter therefore thinke this with thy selfe, were hee but a man that speakes, yet I ought not to despise him: but that is not all, there goeth Gods Spirit with the word, and shall I despise it? the Lord keepe me from this: there is but one step betweene this and that unpardonable sinne against

againſt the holy Ghoſt, onely adding malice to thy rage; thou oppoſeſt thy Father, haply the Son mediates for thee; thou deſpiſeſt the Sonne, haply the holy Ghoſt pleads for thee: but if thou oppoſeſt the Spirit, none can ſuccour thee, therefore looke to it.

Vſe 3. Direction. Hence we may obſerve the ground why many of Gods faithfull people underſtand not that they have the Spirit of God, nor yet the increaſe of it; they looke not to the promiſe by which it is conveyed, but to corruption by which it is hindred; you liſten not to the verdict of the Goſpell.

Let every one ask this great queſtion, How may I know when the Spirit is in me? That you know it not, the fault is your owne; look into the word. It is with a poore ſoule, as with little children; the childe in the night being hungry, ſeekes for the dug, but if he doth not lay hold of it, he gets no good by it; ſo thou haſt been a long time muſling about a dry chip, and haſt got no comfort. Be ſure therefore to lay hold upon the promiſe, hold it, and thy ſpirit ſhall be filled with marrow and fatneſſe. If there be marrow in a bone, thou muſt breake it before thou canſt get any out. So it is with the promiſes; they are full of ſweetneſſe, but you muſt chew them, breake them, and beſtow thy heart on them. An Alchimiſt that diſtils oyle, doth draw out the ſpirit of metalls, but it is by diſtillation: ſo it is with the promiſes, they are excellent metalls, there is a great deale of comfort in them, but if you will have benefit by them,

you

that there is a great deale of cheere, and dainties provided for such and such men; what is it to him, if he have them not? Take a begger that hath a thousand pound told before him; hee may apprehend the summe of so much gold, and so much silver; but what is that all to mee, saith he, if in the meane time I die and starve? It falls out in this case with a broken hearted sinner, as with a prodigall childe; the prodigall he hath spent his meanes, and abused his Father; the prodigall hath now much need, the famine is in the land, and poverty is befalne him, and hee knowes there was meat enough, and cloaths enough in his Fathers house; but alas hee can expect no kindnesse from his Father, but only his heavy displeasure: if any man should say, goe to your Father, hee will give you a portion of a hundred pounds againe; doe you thinke the prodigall would beleeve this? no, no, he would answer thus; haply my Father will imprison mee, or send a Sergeant to arrest mee, or an executioner to take away my life; it is my Father that I have offended, my portion I have spent, and his anger I have incensed; and what, will hee receive mee? no, I will never beleeve it. Indeed, had I beene a good husband, I might have had his favour, and increased my estate, but I have lost his favour, my owne estate, patrimony and all: but if a man should come and tell him now, that he heard his Father say so, and bring a certificate under his Fathers hand that it was so, this would draw him into some hope, that his Father meant well towards

him; so it is with the sinner, when he is apprehensive of all his rebellions, that hee hath heaped up against Gods mercy, and spirit and grace, by his declining from the truth: If a man should tell such a soule; goe to God, he will give you a pension of a hundred thousand pounds a yeere, that is, hee will give you abundance of mercy and compassion, the Soule cannot beleeve it, but thinkes; what I mercy? no, no, blessed are they that walke humbly before God, and conforme their lives answerable to Gods word, let them take it, but the truth is, it is mercy I have opposed, it is grace that I have rejected, no mercy, no grace for mee; you cannot wooe the soule to be perswaded, for to thinke that there is mercy for him. But if God send a messenger from heaven, or if under the hand of his spirit, that hee doth accept of him, and will doe good to him, and passe by all former sinnes, and shew favour to him; this makes the soule grow into some hope, this is the ground whereupon the soule goeth to the Lord. This the Lord performeth to the soule. That which *David* prayes for, *Psalm.* 35. 3. the Prophet was not contented that there was salvation in Gods hand, hee knew that God had a world of mercy, and salvation, and pardon lying by him; but *David* prayes to God, *Say unto my soule, thou art my salvation*, testifie it, speake it home, Lord, once more plainly, effectually and sensibly, *there is salvation with thee. Paul* was saved, and *Abraham* was saved; but what is that to mee? say unto my soule, thy sinnes shall be pardoned, thine iniquities

ties shall be forgiven, thy person accepted.

But now the question growes on; But how shall a man discover this testification, and this witnessing of the spirit, to the heart of a humble broken hearted sinner, that these things are so? *Quest.*

This third worke of the spirit makes knowne it selfe in three particulars: *Answ.*

The spirit doth evidence to the soule, broken and humbled, That the soule hath an interest in this mercy, that it was appointed for it, and he hath to meddle with it; in reason, we may observe that a witnesse in a cause doth marvellously cleare it, if he be wise and judicious; and the thing that before was doubtfull, comes now to be apparant: as now in a point of Law, two men contend for land; now if an ancient wise man of some place, is called before the Judge at the Assises, and hee beares witnesse upon his knowledge, that such Lands have beene in the possession of such a generation or family, for the space of many yeares; this is a speciall testification, that this man being of that generation, he hath interest to these lands: So it is with the witnesse of Gods Spirit, there is a controversie betweene Satan and the soule, the soule saith, oh, that grace and compassion might be bestowed on mee; why, (saith Satan) dost thou conceive of any mercy, or grace and Salvation? marke thy rebellions against thy Saviour, marke the wretched distempers of thy heart, and the filthy abhominations of thy life: dost thou thinke of mercy? Here is the controversie, whether an humble sinner hath title to, or interest in the *1. Partic.*

mercy of God ? Now the Spirit of God comming in, that casts the cause and makes it evident, if such a poore heart have interest, and may meddle and make challenge to mercy and salvation, because it hath beene prepared for them, from the beginning of the world to this very day. Now this gives a light into the businesse, & the evidence is sure, that this man hath title to all the riches and compassion of the Lord Jesus ; *Acts.* 2. 39. Every poore creature thinkes, that God thinkes so of him, as hee thinkes of himselfe ; and hee thinkes God intends marvellous grievous things against him ; and if there be any judgement denounced, or any plague revealed, the soule sits and sincks, and thinkes with himselfe thus ; I wretch, the Lord spake to mee and intended mee ; the Lord threatned mee, and denounced judgement against mee ; and one day he will bring all these plagues upon mee, all shall be made good upon this wretched heart of mine one day, whereas the Spirit of the Lord judgeth otherwise, and God meanes well towards him, and intends good to all you that have beene broken for your sins, and there is witnesse of it in heaven, and it shall be made good to your owne consciences, *Christ came not to call the righteous, but sinners*, broken, abased, vile, wretched, carnall sinners : doe not thinke hee will keepe any old reckonings in minde ; Christ came into the world, only to succour sinfull humbled wretches ; hee only came to call sinners, not your proud, haughty justiciaries, that trust in their owne performances, no but

miserable,

miserable, vile, broken, abased sinners; therefore now here is some ground, and light come in, that wee have to doe with mercy. *Psalm.* 80. 3. *Cause thy face to shine upon mee.* If a man be in a deepe darke dungeon, he cannot tell when it is light; hee may aske, is it light? but else hee cannot tell: But an humbled sinner is like a man standing full upon the Sunne rising, this face of Gods mercy shines full upon him, the Lord lets in the inclination of his kindnesse, and makes knowne the sureness of his favour in the Lord Jesus Christ; now the soule hath some apprehension that he hath to doe with mercy.

The Spirit doth ratifie that interest as the soule now hath, as intended towards him, and prepared for him; hee makes it good to the heart, and establisheth it, and makes it sure to the soule: This is the nature of a witnesse, if it be sufficient as the Lord provides, *That in the mouth of two or three witnesses, every word shall bee established*; so it is with the testimony, or testification of Gods Spirit, for the Spirit doth not beare witnesse alone, but the Father from heaven, and the Sonne in heaven doth joyne witnesse with the Spirit; and the court is in heaven where this controversie must be scanned, and now the Spirit doth by witnesse promise, that all this mercy shall be made good and given, & the humbled heart shall be made possessor thereof; hence it is that the soule comes to be deeply setled herein, for God cannot deny himselfe, nor his promise; this is the maine ground and tenour, whereupon wee hold ever- 2. *Particle.*

lasting happinesse : you know in men of great estate, if their lease had beene naught, and their tenour false, this staggers them deeply ; therfore every man labours to make his tenour as good as hee can, thinke on it, the maintainer of all this good, that a Saint of God hath, all his hope of life and salvation, hangs upon the maine hold, the free promise of the Lord, the certaine faithfull promise of the Lord, in & through Jesus Christ, by the testimony of the Spirit; you that are sanctified by Christ, know nothing, unlesse you know how to live by a promise in some measure : Now this promise is not only a bare word of God, and a bare intimation of some will and intendment of good, but it is a kind of ingagement, when the Lord doth lay his truth to pawne, here is good surety for a poore humbled soule, it shall undoubtedly be bestowed upon him ; he doth not only intend well unto him, hee doth not only prepare mercy for him, but now he ties & binds himselfe, so that he cannot goe back ; you see now, this is the bottome to beare up the truth, when the Lord doth please to ingage himselfe to a broken hearted sinner, that hee shall be made to beleeve, and made to live by his beleeving : I beseech you take notice of it, this is the tenour and covenant of God with a broken sinner ; hee calls him graciously, and then promises to bestow mercy upon him, 2. *Cor.* 6. 18. Come out from among them ; what then? what, shall I forsake all my old companions ? shall I renounce all commodities that I have coveted ? all the honour in the world

world which I have affected? Yes, saith the Lord, come out from them all, abandon them, lose all riches, and be impoverished, lose all honour, and be abased; ah, but what shall wee get by it? why then, *I will be your God*, that is, I will ingage my selfe, and passe over the title of all my mercy, and goodnesse, and compassion, and all that I have you shall have, all is yours; and what then? *You shall bee my people*; marke that, hee is obliged to a poore humbled heart; as if he had said, I will be your God, and supply your wants, and work graciously for you: as it was with *Abraham*, the Father of the faithfull, so it must be with the faithfull servants of God, *Gen.* 12. 3. Now what there is promised to *Abraham*, he promiseth to all his children, to all the faithfull: it is thus with thee; that is thou must bid adue to thy country and friends, and though thou livest with thy Father, yet thou hatest his base courses, and though thou livest with thy friends, yet thou hatest their wicked practices, and thou hast forsaken thy god pride, and thy god covetousnesse, and thy god drunkennesse, and the like; thou knowest God will blesse thee, he hath bound himselfe, and cannot goe backe, this is the ground of the speech: 1 *John.* 2. 25. Eternall life is the thing there promised, but how can wee intitle our selves in this? the text saith, this is the promise he hath promised, that is, he did freely and frankly, and of himselfe, and out of his owne good will, ingage himselfe to give and bestow this promise upon us; here is the root and ground of all his promise. This is the

difference

difference betweene the first and second covenant; God did covenant with *Adam*, that he should live upon the ground, that he should doe: Now because the covenant of eternall life depended upon doing, it was not certaine to him and his posterity, but lost it; but our eternall life dependeth upon the promise of God, and therefore it is sure, because God cannot faile, cannot change, his promise cannot be altred: if we observe the conditions, eternall life is sure unto a broken hearted sinner; hence come all those phrases in this kind, *wee are called children of the promise*, what is that? why, the very promise of God makes us children; wee are begotten and made the Sonnes of God: he is called in *Esay*, *The everlasting Father*, hee hath begotten us by the word, and the seed of the promise which is sowne in our hearts, by the vertue of the seed and the Spirit of grace, accompanying that seed, wee have power to receive Christ and the Spirit of Christ, and so to become the Sonnes of God. This is the reason of that phrase in Scripture, *We are not children of the flesh, but of the promise*; & also of this in *Gal.* 3. last verse, *We are made heires by the promise*, it makes us heires; that is, looke what ever ground, or hope, or hold of eternall life, and glory, & blessednesse, you hold it by the vertue of the promise, all is by a promise, grace and goodnesse is communicated to us by a promise, this is our life, and all our hold, therefore the Gospell is made to be the testament of Jesus Christ; as by ones last will and testament, a man leaves his goods and lands to his posteritie,

so

so the Lord Jesus Christ out of his free good will, leaveth one legacie of mercie, and grace, and pardon, and strength, to all humble broken hearted spirits, *Galath.* 3. 15. though it be but a mans covenant, saith hee, when it is confirmed, no man doth abrogate it, but if a man seale it, and confirme it with his bloud, then it is fully established; no man will, no man can disanull it. So Christ leaves a *Legacie of mercie* to you, and of favour and compassion to all broken hearted sinners by promise: and therefore it is established, nay, it is the last promise, the last *Legacie* and *Testament*, therefore the promise no man can alter, *Ioh.* 1. 14. He doth not leave peace then, as the world doth; they wish it, but cannot give it; they wish it, but cannot bestow it: but Christ leaves a legacie of mercie and peace behind him, nay, he hath ratified it by his bloud, and he will make it good to the soule for ever.

The witnesse makes the soule yeeld unto what the spirit hath witnessed: As the witnesses in open court in a matter of law, they make the case cleare and evident; the Jury they take it, the Judge observes it, you all know how the case goes, the witnesse sufficient, &c. So when the witnesse of Gods Spirit comes, bringing the hand of God the Father, and the hand of the Sonne, touching Gods acceptance, it casts the cause clearely. Now this judgement of the sinner yeelds, and cannot but close, and submit it selfe unto the truth; this is the meaning of that phrase before the text, they shall be taught of God, they shall not only learne, *Partic.* 3.

but they shall be taught, they shall have their lesson without booke, they shall be made to learne; and therefore the tenor of the covenant is this: *I will write my Law in their inward parts, and they shall all know mee from the highest to the least:* observe the 2 *Pet.* 1.3. it is a place of marvellous difficultie, (this I take to be the meaning) there is enough to satisfie any man, according to his divine power, he hath given unto us all things, that is, the Lord by his almighty divine power, hath given unto us all things, either appertaining to this present life here, or eternall life hereafter. But how comes this to passe that God doth this? the Text saith, *It is through knowledge of him, that hath called us to glory and vertue*; the word in the originall is, *through their acknowledgement of him that hath called us.* The soule doth not onely barely know, that this is grace and mercy in Christ; the eye of the understanding is not only opened, but hee now comes to acknowledge the same, and subscribeth thereby thereunto: God saith, *I will save thy soule, I will be thy God*; the soule saith, It is true, Lord, I will deny it no more, I will gain-say it no longer.

In a word then, gather up the point, if it be so, that the Spirit, by the witnesse thereof, doth discover the interest we have in grace, if it doth ratifie the interest w^ch it doth discover; nay, if it makes the judgement yeeld to what it hath ratified, it certifies effectually and undeniably the truths of grace and mercy thus prepared and ratified to the soule, and the soule saith, I confesse it Lord, and closeth therewith.

Why,

Why, may some say, if this bee so, how then comes it to passe, that many of Gods deare children, how comes it, that many humble hearted creatures never knew they were called, never had any speciall intimation of Gods favour, they cannot say in truth, they are the Lords. *Quest.*

I speake of him that hath had the work of preparation fully and substantially upon his soule, I speake this, that no scrambling hypocrite, nor sinfull wretch, may come and scramble for comfort, and so goe away and deceive himselfe in this kind, know therefore, for answer thereunto; *Answ.*

There is a double knowledge, the first is this:

A naked simple apprehension of a truth, a meere closure of a mans minde, with a naked plaine truth revealed, so that the judgement saith it is so.

Secondly, there is a reflecting act, when a man lookes over his understanding, and labours to discerne the worke thereof, not only apprehending what was laid before him, but when he doth apprehend that he doth apprehend, when he knowes that he doth know it, marke that place, for wee will carry Scripture with us, 1 *Ioh.*2.3. *Hereby we know, that we know him*, saith the Text, *if wee keepe his Commandements.* A man may know a thing, and yet not know that he doth know: so then it is cleare, every Saint of God hath the first knowledge, that is, every man that is truly called in truth, doth apprehend, and undoubtedly close with the worke of the Spirit, making knowne unto him the mercie of Christ; many may worke,

and moſt men doe; the ſecond worke they doe not know that they know; the Scripture ſaith, that the Devill himſelfe rules in the hearts of the children of diſobedience, that is, he caſts in a ſeed of errour and deluſion, and corruption into the hearts of wicked men, and by his deluſions they entertaine thoſe errours, embrace baſe courſes. Now not one among a thouſand can ſay that the Devill doth thus, this is done by vertue of Satan, and yet he doth not ſee it; nay, there is a veile of Satan upon the ſoule, there is a ſeed of Satan in the ſoule, and the ſoule cloſeth with it, and yet hee apprehends it not; ſo every faithfull ſoule is ruled by Gods Spirit, and the ſeed of Gods Spirit is flung into his minde, and cloſeth therewith, but hee cannot diſcerne the worke of the Spirit working upon him, the one governed by Satan, the other enlightned by the Spirit, but neither can apprehend, nor know, what they doe know in this kinde.

Reaſ. 1. Becauſe onely the Spirit of the Lord knowes the Lords minde, it is only privie to Gods counſels, and it only underſtands the ſecrets of Gods love, and therefore it only can reveale them and communicate them, *Matth.* 11.27. Now becauſe the holy Spirit, proceedeth from the Father and the Sonne, he can, nay he doth make knowne the Counſels of both, and ſo removes all objections, and cleares all cavils; it is a point of conſideration to you that are weake ones, ſatisfaction is by the meanes of Chriſt, the Sonne layeth downe the price, and doth ſatisfie, the Spirit doth certifie it

unto

unto the soule, that the Son hath satisfied for the neglect of what God ever required at our hands, and for the committing of what ever God hath ever forbidden; now the soule is fully satisfied: As for example; Take a creditor, to whom the debtor oweth money, haply the debtor is arrested for his not paying the debt; the surety he comes and layes downe the debt: now the debtor is unacquainted with this, unlesse there be a messenger that brings a certificat under the hand of the creditour that he is paid, and the surety hath discharged the debt, and hee is quitted; when he heares this, his heart is fully quieted: So here the Lord Jesus is the Surety, the Father is the Creditour, our soules are the debt; now the Spirit of God he is the Messenger, and he brings under the hand of God, of God the Father, and the Lord Jesus Christ, an acquittance to our soules, that what ever sinnes wee have committed, are pardoned through Christ; and this fully contents the soule.

Marke, 1 *Cor* 2. 10. yea, *the deepe things of God*; as who should say, how can you tell that Gods minde is towards us, and that hee will pardon? why, these are secrets; aye, but the Spirit of the Lord knowes, and searcheth the deepe things of God, that which eye never saw, that which the Angels in heaven cannot tell you, that which all men in the world cannot reveale unto you, without God be with them, that your names are written in the Booke of Life, you shall bee accepted, these are deepe things, but the Spirit reveales them: This is the first Reason, the Spirit onely

knowes the minde; therefore, it only can give notice thereof unto the soule.

Reas. 2. The Spirit only can break thorow al those mists, and clouds of ignorance and blindnesse, that are in our minds, which oppose this worke; nay, it can beare downe all those distempers and discouragements, which make us unfit, and unable to receive the evidence of Gods love and goodnesse, in the Lord Jesus Christ; for these two things are in the heart of a sinner, that marvellously oppose the evidence of Gods favour unto the soule.

Hindr. 1. That every man hath a veile of ignorance over his heart, 2 *Cor.* 3. 15. Now the veile of ignorance no hand can rend it, none can remove it, but only the Spirit of God; *The god of the world blindes the eyes of the wicked*; why then it must be the Spirit of God, the Spirit of another world, I meane the Spirit of Christ that must open the eyes, and take away the veiles, and clouds, and mists, that the god of the world casts before the eye.

Hindr. 2. Are desperate discouragements, when a poore sinner is plunged in the apprehension of all the evill which he hath committed, and in the aggravation of all those sins whereby God hath beene dishonoured; when the soule observes this, hee thinkes and sayes, This proud heart will never be humbled, this unregenerate heart will never be sanctified, the Lord never intends good to my soule, it is impossible that so many corruptions, so long continued, should ever be pardoned, here the soule sinkes downe in desperate discouragements; now there is none but the Spirit of God that

that can let a light into the ſoule, there is none but the hand of the Lord, that can rend, and pluck, and pull a poore fainting, deſpairing, dying, ſinking heart, under the burthen of his manifold abominations, none but the Almighty hand of an Almighty God can doe this; when it is night, all the candles in the world cannot take away the darkneſſe; ſo all the meanes of grace and ſalvation, all the candle-light of the Miniſtery, they are all good helps; but the darkneſſe of the night will not be gone, before the Sun of Righteouſneſſe ariſe in our hearts. Hence it comes to paſſe, that it is a very difficult matter to give comfort to a poore diſtreſſed ſoule, *Pſal.*40.1. Marke what a coile there is to give comfort, all the world cannot comfort them, and perſwade them: I ſhall one day periſh, ſay they, I ſhall one day goe downe to hell, let all the Miniſters under heaven ſay what they will; *Comfort yee, comfort yee*, ſaith the Lord, as who ſhould ſay, they will not be comforted, they will not thinke, nor be reſolved of it. I mercy? and I comfort? it is a likely matter, it will never be, it never can be, I ſhall never ſee that day: will the Lord pardon me? I doe not thinke it, I cannot beleeve it, God is a juſt God, and a righteous God, and I am a vile wicked wretch, it is mercy that I have deſpiſed and trampled under my feet, and I mercy? no certainly, there is no ſuch matter; this makes the Lord have ſuch a doe, *Comfort yee, comfort yee*, the third time, and yet they will receive none. We Miniſters of the Goſpell obſerve by experience, that we meet with

ſome

some soules that are gone to the bottome of hell, sometimes by their distempers, and wee make knowne the promises, propound arguments, lay downe reasons, but nothing takes place, nothing prevailes, all is presently forgotten, and you had as good say nothing, all is forgotten; therefore none but Gods Spirit can doe it, hee must come from heaven, and say, *Comfort yee, comfort yee my people:* let me therefore speake to you that are Ministers, you doe well to labour to give comfort to a poore fainting soule, but alwayes say, *Comfort Lord*, say unto this poore soule *thou art his salvation*; Lord speake comfort, and say to such a one, his sinnes shall be pardoned, mercy shall bee bestowed upon him, his iniquities are forgiven; it is that wee observe in the policie of Satan, Satan hath two Policies:

1. *Policie.* First, if he can, hee will keepe a man that hee shall never see his sins; therefore hee labours to doe away all plagues and judgements from the apprehension of the soule; and therefore when the Minister comes home to the conscience, and saith, What, you have heaven? what, proud and profane, and oppose God and his ordinances, and you goe to heaven? No, no such matter; marke what the Devill suggests, take thy pleasure, it is but halfe an houres work when you lie upon your death-bed, if you can but then cry to God for mercy, and for forgivenes, it is enough: this is the first Policie to keepe a man from seeing his sins; and thus the soule is content to carry hel-gates on his backe, and a thousand abominations, and is never troubled.

Well,

Well, haply the Lord enlightens the soule of such a sinner, and sets his sinnes before him, and saith, here are thy sins, and for these thy sins thou shalt be sent packing to hell; now he cannot look off his sins, but the Word reveales them, and the Spirit settles them, thou maist take thy pleasures, and live in thy sins, but the end will be bitter, for all these sins God will visit thee, God will execute judgement upon thee; then the soule trieth his heart, examines his paths, and begins to pore on his corruptions; when Satan sees this, he labours to draw him away, and sends drunken companions unto him, that they may take his minde off from his sins.

But if Satan cannot keepe him from seeing his sins, then he shall see nothing but sin: before hee was frolicke, and braved it out, and kickt mercie into the kennell, and he would doe what he list; Ministers tell mee of grace? no, no, I will follow my course; now it is otherwise with him, he can see nothing but iudgements, and plagues and corruptions, and so sinks downe in discouragements: as therefore there is nothing that can pursue a sinner, and make him see his sins, but God; so there is none but the Spirit that can let downe a cord of mercy, and draw a poore sinner out from the bottome of Hell; so the Spirit knowes the secrets of God, if the Spirit once settles these things upon the soule, and takes away all hinderances that doe oppose the evidence of Gods favour, then the Spirit must only certifie Gods love, and mercy, and goodnesse, to the soule of an humble broken hearted sinner. 2. *Policie.*

Vse. Triall: will you put your selves upon triall, will you over-see whether you ever had any notice of Gods acceptance? observe then the author of it, whence and of whom you had it, this will discover the truth of it; when we mistrust good newes from a farre Country, we use to say, it is good indeed, but is it certaine? whence had you it? had you a letter from beyond sea, or heard you from some Noble man, that heard the letter read? then it is certaine: So there be glad tidings of peace and mercy, there is good newes from heaven, God hath pardoned vile sinners: God saves millions of men, good newes, but if your hearts perswade you for certain, doe you thinke so, or doe others tell you so? is it nothing but idle ale-house talke? hath Gods Spirit sealed it? doth God say to thy soule, thou art his servant, he thy King, thou his son, he thy Father? if it be so, thou maist pawne thy life on it, trust to it, the notice is good. If a malefactor were condemned, and a rogue that hath beene burnt in the hand, who goes up and downe with a passe, suppose the one to forge his pardon, the other to counterfeit his passe: A wise man he knowes and understands the falsenesse of the partie, and he shall never get any good by it, hee will stop the rogue with the passe in his hand, and hang the traytor with his pardon about his neck. So it is here, wee are all malefactors and poore rogues, running up and downe the face of the earth, and we are walking and looking after another Country; now, what must be our passe? the evidence of the Spirit, thou that saist thou doubtest

teſt not of Gods mercy, and the pardon of thy ſins; under whoſe ſeale haſt thou it is pardon? did it come from a right Office, and from a right Seale? then it is good, elſe the Lord will ſtop thee with thy paſſe in thy hand, and hang thee with thy pardon about thy necke.

But then you will ſay, how may wee diſcerne the notice of the Spirit of the Lord, from another notice, and how may the Saints of God diſcerne it. *Queſt.*

Differs in theſe three particulars: Firſt, in the ſpecialitie of it, it is an evidence that comes home particularly to the ſoule. Looke as it is in the conveyance of lands and leaſes, by joynt inheritance therein, haply the leaſe was made before the man had a childe, now if afterwards he have halfe a dozen children, every one in particular hath a title to it, intereſt in that land, as though they were mentioned in particular. So the Goſpell propounds grace and mercy to all humbled ſoules, broken hearted ſinners are made joynt heires, and inheritors of everlaſting mercy: you that will come out of your ſinfull courſes, and will touch no uncleane thing, thou haſt particular intereſt in Gods mercy, as if thou wert called by name *Robert* or *Richard*, &c. Now mark al the notice and evidence that any hypocrite under heaven hath of the freeneſſe of Gods mercy, is this, hee hath only ſome common inkling and heare-ſay of ſalvation, they are within the hearing of the promiſes made to others, and they either not rightly apprehend, or elſe miſ-applying the ſenſe and mea- 1. *Triall.*

ning of the promise to themselves, they cosen their soules, and never have any particular evidence of the truth of it to their soules by the worke of the Spirit; there is haply an expectation among the prisoners in Newgate, that there wil be a pardon come out at the end of the Parliament, and some man passeth by and saith, there is a pardon for Newgate: The prisoners that heare this, it makes them rejoyce; but when the Parliament comes out, there is a pardon only for such persons, for such facts, of such a quality and nature, and so haply he that rejoyced so much in the consideration of a pardon, hath nothing to doe with it; now the generall heare-say will doe no good, but the particular evidence: so it is betweene a cunning Hypocrite and a childe of God, when an Hypocrite hath beene driven to extreme horrour for his sins, then he lookes out for mercy, his heart is terrified, and his soule perplexed, and he heares there is abundance of mercy in Christ, and Christ came to save sinners; the Hypocrite is delighted with this in the generall, this is only overly, and common, he over-heares a promise, and so quiets himselfe therein; but when it comes to the triall, God came to save sinners, but what sinners? humble broken hearted sinners: But the Hypocrite is not such an one, therefore it belongs not to him.

3. *Differ.* The second difference of the Spirit is such, that it can hardly be raised out of the soule, the testimony of the Spirit, brought home to the soule, cannot bee taken away, for when the Spirit witnesseth to the soule, it leaves the light upon

the

the minde of an humbled sinner, that will never be plucked off, but hee will turne his eye towards it while the world lasts. This evidence that is brought home, and cast in by the Spirit, it is so unexpected, and so pleasing, and so incomparably strong, and wonderfull, and withall so unconceiveable excellent, that an humbled sinner when once he sees the glimpse and inckling thereof, it will ever be prying and looking that way, nay, in the most desperate discouragements that can befall, and in the greatest desertions that can betide the soule; nay, notwithstanding all those subtilties of temptations that Satan hurries into the soule, to make a man at a losse, and to make him leave looking after the freenesse of grace in Christ: yet the poore soule will ever be lingring after this Light; looke as it is with a great torch, carry it out of one roome into another by-roome, and though the torch be gone, yet it will leave such a glimmering so that a man may follow the torch: so it is with the soule truly humbled, it hath received the testimony of the Spirit, though the torch, the glory of the testimony of this witnesse goeth aside a little in temptation, yet the Lord leaves such a kind of glimmering or inkling of goodnes, that the soule looks after the lampe & light in this kinde, and followeth it for ever, *Ionah* 2.4. *Ionah* was there stubborne with the Lord, he was sent to *Ninive*, he goes to *Tarshish*: wel, God sends a *whirlewind* after him, and tosseth him into the sea, and sent also a great Whale, an unruly ferry-man, to carry him to land: Now being in the belly of the

Whale, hee begins to apprehend himselfe, and then is joyfull, and there he made a question of Gods everlasting love; but yet when he was in the belly of hell, and mountaines of water went over him, yet marke how the holy man behaveth himselfe; *I will still looke towards thy holy presence:* He had some illuminations of Gods goodnesse in Christ, and howsoever the glory therof was eclipsed, yet there was some glimmering left behinde.

But now the flashes of the Hypocrite, they are sudden, the lightning of Gods love that is in his minde, but it passes thorow the soule suddenly, and leaves it in the same hazard & ignorance, and at a losse, as formerly; for howsoever an hypocrite may have a glimmering, and a kinde of flash, and take notice of the powers of the world to come, yet it comes like lightning, suddenly come, suddenly gone, and it draweth the minde for the while, and the understanding for the present; but in conclusion, the soule is where it was before, when this flash is gone, and the lightning is over, it is just at the same losse and danger it was before.

3. *Differ.* From this authority of the Spirit, it is of great authority, and of marvellous powerful command, so that the whole frame of the soule comes to be ordered, and the heart comes to be framed sutable and agreeable thereon. Looke as it is with a mighty streame, all the lesser streames runne that way; so it is with the blessed streame of this evidence of truth: what the Spirit of God lets into the minde of the Saints, it carries all with it, and beares

beares all before it, and makes the whole streame of the soule be answerable thereunto: Take notice between the vision Saint *Paul* had, and which *Balaam* had, God let in a light into *Balaams* soule, What, *wilt thou curse Iacob? Oh, the glory that I will bestow upon them:* This made his teeth water at the goodnesse of the Lord, and he saith, *Let mee die the death of the righteous*, *Numb.* 24.2. the Text useth the phrase, *The Spirit of God was upon Balaam*; the meaning is, he intimated the happie condition of the Saints of the Lord, and in stead of cursing, he blessed them: though this cursed Witch *Balaam* had this common enlightning to know the excellencie of the condition, yet his heart was never the better, was covetous and malicious still towards *Iacob.*

But looke *Acts* 26. 19. Saint *Paul* saith, *hee was not disobedient to the vision*, as who should say, *The blessed truth that was revealed to me, the voyce that spake to me from heaven, my minde was framed thereby, and answerably disposed thereunto, and I submitted and came in at the voyce of the Lord.* Hence the phrase in Scripture, *They that know thee will trust in thee*, as who should say, *Grounded knowledge brings in confidence:* So *Iob.* 4.10. Christ saith, *Hadst thou knowne me*; it is not every knowledge that will doe the deed, a man may talke of grace, but hadst thou understood better the evidence, thou shouldest have asked grace, and received it, this is the reason of *Iobs* speech; when God takes a man in hand, he will command a man to returne fron iniquitie: there is a commanding power in the obedience

dience of truth: the Lord lets in a commanding power, and turnes the heart from sin, and makes it yeeld to the obedience of God. Whereas the light of the hypocrite is like lightning in the evening, a flash and away, and leaves no heat behinde it: The Sunne doth not only give light, but it leaves a heat behind it; so it is with the Spirit of God, when the sunshine of the heavenly light comes into the heart, it leaves a heat of holy affections behinde it, framing and disposing the heart of a man to be at the call and command of God. Observe when wee lay forth arguments before men, and convince their consciences, that their course is nought, notwithstanding, whatsoever we can speake they returne to their wicked speeches, and base practices, their lives are as wicked, their tongues as prophane as ever; but when the Spirit of God will take those arguments we propound out of Scripture, and make knowne those troubles to the understanding, it communicates unto thee and them that power to the soule, that it comes to be disposed thereunto.

4. *Differ.* The testimony of the Spirit goes upon very good ground, it is a wise Spirit, and a Spirit of truth, and therefore goes wisely to worke. Now Hypocrites they beare up their hearts with admirable evidence of Gods love, but aske them what reasons they have for it, what arguments to maintaine it, they have nothing at all to say; this is an undoubted argument of a besotted, befooled hypocrite. Come to your ancient people, and enquire of them in the time of their sickneſſe, aske them

them if ever they were perſwaded of Gods favour, they ſay they thanke God, they never doubted of it; they reply, they were worſe than Reprobates if they ſhould, but they have no ground at all to confirme this; this is an undoubted argument of a ſoule that never had any ſound evidence of Gods love, for where the Spirit comes, it goes upon good ground.

Direction and Exhortation; hence wee learne what courſe wee muſt take, what path wee muſt tread in, what meanes we muſt uſe to get this notice, and gaine this evidence of Gods love to our ſoules; learne the ground, get the witneſſe of Gods Spirit, get but the Spirit to ſeale it, and all is thine. It was the ſpeech of *Sampſon*, when he propounded a Riddle to the Philiſtines, they knew not how to anſwer it, becauſe they underſtood it not before he had told his wife, and ſhee them, then they related the Riddle to them, hee confeſſeth their anſwer to be good, *But*, ſaith he, *had you not plowed with my Heifer, you could not have expounded my Riddle.* *Vſe 2.*

I uſe the ſame compariſon for our purpoſe; uſe Gods meanes, if you would know Gods minde, take counſell of him that is privie Counceller of Heaven: would you be perſwaded of Gods love and affection towards you? will you know how your caſe ſhall goe at the laſt day? would you know if your name is written in the Book of life? if you would, why then, know the way to obtaine it, ſeeke it of the Spirit of the Lord, for he ſearcheth the chiefe things of God: conſider what our

Saviour tels you, *Luke* 11.12. Why then, must this Spirit only certifie the pardon of sin? Why, looke up to heaven then, and plead thus with him, Lord, I am a father, and give my childe what hee wants, and if I see him in need, I releeve him; why, I need thy Spirit, Lord, I beg it, thou hast promised it, Lord give that Spirit to the soule of thy servant, and let it testifie to my conscience, that thou art reconciled to me.

Object. But how shall we get the Spirit home to a man in this case?

Answ. The meanes are two:

1. Meanes. Thou must labour to be such a one, to whom the Spirit belongs. Labour to be an humble hearted sinner, and then the Lord will send his Spirit, and give notice to thee of his acceptance, for the Lord doth not passe over his comfort, or mercie, or compassion to any soule in the world, but onely to those that are broken hearted before God; there is no mercy for thee that art stubborne, no compassion for thee that art stout hearted; wouldest thou have the Spirit make a lye for thee, and come from Heaven to make a new Scripture, to bring a loose stubborne drunkard, or adulterer to heaven? it will not bee so, it cannot bee so, never thinke to bring the Spirit of the Lord, and make him speake mercy to thee, when it belongs not to thee, 1 *King.* 14.1,2,&c. Doe not thinke to complain it with the Lord Jesus, and put the finger in the eye & weep a few teares, and say, I confesse my rebellions are sinfull, I am sory for my sins, and will repent me of my sins: the Spirit wil say, Come out

thou

thou proud wretched hypocrite, doest thou feigne thy selfe to be an humble broken hearted sinner? doe not I know thy reservations? doe not I know thy by-wayes and back-doores? Come out thou proud wretch and sturdy hypocrite, I am sent to thee with heavie tidings, you may cozen man, but you cannot deceive God; therefore never thinke he will give grace and mercy unto thee, unlesse thou be fitted for it.

Be sure you harken not to your carnall cavils of reason, nor to the clamours of a corrupt heart, nor to the bawlings of Satan, all which stop and hinder the testimony of the Spirit, and with their loud cries drowne the voyce of the Spirit, that it cannot be heard. It is a fashion amongst Lawyers, at Assises or Sessions, when in their Courts there comes in a wise judicious witnesse, and the Lawyers plead a base cause, they feare him, and therefore, before he can speak out his tale, one speaks and another speakes, and so hinders this that hee cannot bee understood; then the man saith, hee came for a witnesse, and not thus to be disturbed; then the Judge commands silence, and then hee hath liberty to discover what he knowes, and then the case is cleare; so it is with the soule, and carnall reason, and the Devill. The triall is, whether a man hath any interest in Christ or no. Now the Spirit of the Lord working graciously upon the heart, would bring in a faire testimony of Gods grace to the soule: but when the soule commeth to a faithfull Minister to tell him how God hath wrought upon him, and met with him, and how 2. *Meanes.*

he was burthened with his sins: Oh, saith Satan, you were burthened with your sins, but you returned to them againe; then the soule saith he was humbled for his sinnes, yet the goodnesse of God was never sealed to him: aye, saith Satan, but you continue in your sins still: aye, saith the soule, I am weary of these sins; aye, and you are weary of labouring against them too, saith Satan. Thus the soule is tyred by carnall reasons, temptations of Satan; now let the evidence of the Spirit bee never so plaine, he cannot perceive it; be watchfull therefore in this case, if you heare what feare, or feeling, or suspition saith; feeling saith, I find nothing; feare saith, it will never be; suspition imagineth, I shall never see that day: but now command silence to every one, to feare suspition, feeling, and unworthinesse, and say, now speake blessed Spirit, then you will see the case cast presently: It is said of *Abraham*, he considered not *Sarahs* barren wombe; for imagine *Abraham* had thus reasoned, I never had childe, for mee to beare a childe, it is against nature; shall a man that never begat, beget a childe in his old age? I will never beleeve it: If hee had done thus, for ought I know, though hee had lived unto this time, hee should never have had a childe, but he never considered of any of these things, and therefore the Promise was accomplished. Therefore be sure not to hearken what failings, feare and doubt, and corruption saith, for they will be ever against thee; there is no mercy from corruption, no grace from feare and suspition, but consider not your dead barren

barren wretched hearts, but attend upon Gods promise, and you shall finde Gods Spirit witnesse unto you the acceptance of your persons before God.

But you will say, may not a man consider of his sins, and attend to the corruptions of our owne hearts. *Object.*

I answer, a man may, nay must, in a fit time, after a right manner, to a good end, for he that never seeth his sins, can never be humbled for them, but this consideration only fits us for mercie, and can never get assurance of any interest in mercie. *Answ.*

The consideration of our sins, will give us notice of these three particulars: 1. It gives us notice of our owne vilenesse and baseneſſe, the laying these upon the soule, it is a maine meanes to breake the heart, and bruise a filthy stubborne soule. 1.

It gives us notice of the emptinesse and infirmity of all outward parts, and gifts, and meanes, and helpes to doe us any good. 2.

It will make us see the absolute necessity of a Saviour, and of the great worke of redemption, which Christ hath wrought for us; nay, it will drive us out of our selves, and force us to fall at the foot-stoole of Gods mercy, that so wee may gaine Gods favour to us: but it is impossible that the consideration of my sins, should certifie mee of my interest in Gods mercy. 3

Labour to bee informed, and to understand aright the language of the Spirit. Looke as it is with a poore man in the Court, a wise witnesse 3. *Meanes.*

comes in and speakes plainly, but it will doe the poore man no good to heare the witnesse, unlesse he understand it: so though we heare the Spirit, and doe not understand the language of the Spirit, it is as if we never heard it. Now the language of the Spirit is nothing else but the tenour of those gracious promises, which God hath made to poore humbled sinners. Now if we be not able to cast the sense and meaning of the promise, it is like an uncertaine sound, though the witnesse bee good and plaine, yet I cannot be comforted thereby. 2 *Cor.* 6. 16, 17. *This is the language of the Spirit:* Now let a poore humble hearted soule come and lay his heart levell to the promise, one saith, it is true, if it were so with mee, then God would be my God; that promise is made to them that touch no uncleane thing, but I am defiled with sins and abominations, and carried aside by them; therefore no share in this promise. Now the meaning of the testimony is mistaken, the witnesse is as good as can be, and will cast the cause on your side; but you understand not the meaning of the witnesse, therefore we will spell the words, what is it to touch no uncleane thing, it is not to bee lightly acquainted with it; therefore art thou content to sue out a bill of divorce to all thy sins, how ever heretofore thou wert married to them, yet now thou art resolved to bed with them no more: art thou contented God should make knowne what ever is amisse in thy soule, and subdue every distemper, that is the meaning of the promise, and if it be thus with thee, the promise belongs to thee.

Labour

Labour to keepe the promise by you for ever, and have a readie recourse thereunto, upon all occasions forget not the promise, be not a stranger to it, be not unacquainted, be not unaccustomed, to have daily trading with the promise, which is so profitable to us: *Prov.* 3.3. marke what counsell God gives by wisdome, *Let not mercy and truth forsake thee:* mercy and truth will forsake a man, Satan would plucke them away, *but suffer them not*, saith the Text, *to depart from thy soule. Iob* 22. 21. so the originall hath it; have a daily intercourse to the promise, meditate therein, and muse thereupon, see thou looke a ready way, and have recourse to the Lord upon all occasions. 4. *Meanes.*

To perswade us to use these meanes, is this, because this most concernes our good, if a man had all the good things the world could afford, and his hearts desire, if he had friends to respect him, wealth to enrich him, and honour to promote him, yet if the Lord should send this heavie Message into his conscience, God will curse those blessings, and dam thy soule and person, that newes from heaven of Gods indignation would take away the sweetnesse of all the comforts of this life; but had a man good tidings from heaven, were the Lord pleased to give notice of his love and mercie in Jesus Christ, it would support us in whatsoever miseries or troubles should befall us, nay, when our owne hearts and consciences tell us hard tidings, these evils thou hast committed, and they will be thy plague, and for this thou shalt be damned, and fie in hell, this is ill 1. *Motive.*

newes;

newes; but this will beare up a mans heart, if hee can but looke up to heaven, and take good tidings and notice of Gods favour, this will joy and refresh a mans soule.

2. *Motive.* As this most concernes us, so Satan is most cunning to deprive us of the same, if hee can stop any intelligence, and take away any evidence of Gods love and mercie to the soule: this is that Satan labours for; for if the heart gets evidence this way, and have notice under the hand of the Spirit, what love, what joy, what power and vertue will be in the soule, what courage and undauntednesse will be in the heart, to walke in the wayes of godlinesse; then learne from the Devill himselfe, he labours to keepe from you what will doe you most good; therefore be you as carefull to get this notice of Gods love to your soules, from the Spirit in the promise, as Satan is to hinder you from the same.

Vse 3. Instruction: Hence I conclude, that the poorest humbled sinner, of the meanest capacity, doth know more of spirituall truths, concerning grace and salvation, and Gods love in Christ, than the most wise and learned in the world that are not humbled. In a word, take the meanest Saint, that ever breathed on the earth, and the greatest scholler for outward parts, and learning, and reach and policie, the meanest ignorant soule, that is almost a naturall foole, that soule knowes and understands more of grace and mercy in Christ, than all the wisest and learnedst in the world, than all the greatest schollers, and most pompous

pompous Cardinals, these were never humbled. How doe I conclude this? why thus; if Gods spirit onely give notice of this favor to the humble, then all other, bee their parts what they will bee, God doth not informe them: the humble are informed, they not instructed; therefore the other know not what they cannot conceive. As suppose one dull blocke, and a quicke wit, are both set to one trade, yet if the dullard had an expert master, and did beat into him the skill of the trade, and the quicke spirit was with a master that could not teach him his trade; wee see that the dull blocke is more wise in his trade than the other: so it is here, they have the Lord for their master.

To shew us the certainty of the assurance of faith, if the spirit of God gives notice, and certifie a thing, it must needs be certaine: and hence it is, that the assurance of faith must needs bee infallible, and undeniable, in those that have it. I ground it thus; That which commeth from the notice of the spirit, is most undeniable; but the assurance thereof commeth from the notice of the spirit, that faith is most undeniable; hence commeth those triumphs: *I know my Redeemer liveth, I am perswaded that neither height, nor depth, &c. shall be able to separate me from the love of God in Christ.* *Vse* 4.

The worke of God upon the understanding, we have spoken of at large; now wee come to the worke of God upon the affections: as the understanding apprehendeth the truth of the promise; so the heart looketh at the goodnesse of the promise:

miſe: Now therefore the Lord, he muſt teach all the affections to come unto the promiſe, and the firſt affection that commeth next in order, is the affection of hope.

Doctrine. The Doctrine is this; The holy Spirit of the Father doth ſtir the heart of an humbled and inlightned ſinner to hope for the goodneſſe of the Lord: The Lord calleth all the affections; come joy, come deſire, come love; but the firſt voyce is to hope; only obſerve this paſſage, it muſt come from a heart humbled and inlightned, for nothing commeth to the heart to be affected, but onely by the head and underſtanding; therefore before the ſoule can hope, the heart muſt bee humbled, and inlightned: humbled, in regard of preparation, and inlightned in regard of the certification of Gods goodneſſe.

Secondly, it muſt be ſtirred up to doe it; the ſpirit muſt ſtir up the heart unto it: when a poore ſinner is truly abaſed, and cut off from every thing in himſelfe, and is content to be at Gods diſpoſe, yet the ſoule cannot diſpoſe of it ſelfe, it cannot carry it ſelfe to the affecting imbracing of any ſupernaturall grace or good by the power of nature: looke as it is with a wind-mill, it is fitted for to goe, and if the winde blow, it will goe; but now the ſaile will not ſtirre the mill, unleſſe the winde ſtirre the ſaile: So here though the ſoule bee humbled and content to bee at Gods diſpoſe, yet I ſay an humble broken ſelfe-denying heart is not able to ſtirre of it ſelfe.

Thirdly, To hope groundedly, it is not a flaſhy hope,

hope, a vaine hope, an idle hope; as the wicked men, they hope for grace, they hope for mercy, but they have no ground to beare them up, but the hope of such men will perish: but this hope is upon good ground; the Lord calleth the soule to wait upon him, to expect him; this is *hope which will not make a man ashamed, Rom.* 5. 5. *We have a hope as an anchor of the soule more sure and stedfast*; *Hebr.*6.19. this is the nature of hope to stand still and wait for mercy and salvation of God, and to looke when the Lord will have mercy upon the soule, and this grounded hope the spirit of God must stirre and worke, or else there will never be any hope: the proofe of the point, *Lament.* 3. 24. *The Lord is my portion, saith my soule*, that is all the good, and all the comfort I have in heaven and earth; he is my portion; life gone, and health gone, and friends gone, yet the Lord is my portion for ever and ever; therefore will I hope in him, therefore the soule expecteth that mercy, looketh after it, waiteth for it, *Hos.* 2. 15. *I will allure her in the wildernesse, and speake comfortably unto her, and give her the valley of Achor for the doore of hope:* therefore the Lord will allure her in the worke of humiliation, and did speake comfortably unto her in vocation; thou wantest mercy, mercy is prepared for thee; thou wantest grace, grace is provided for thee; that staggering soule of thine shall be strengthned, that troubled soule of thine shall be pacified; and then the soule commeth to hope, when the heart is throughly humbled and abased, then followeth hope. Now for the fur-

ther discovery and explication of the point, wee will shew two things.

First, the reason why after a soule humbled, and the minde enlightned, the Lord worketh upon this affection of hope. Secondly, the manner how the Lord stirreth up the heart to hope, what breedeth it, what feedeth it, and upon what it groweth, and what maintaineth it in the soule, and then the Doctrine will be very cleare.

I First, the order, why the Lord doth proceed in the next place to stirre up hope.

I answer, the reason is this; because when the Spirit of God hath enlightned the understanding, and given evidence, that mercy is prepared for an humbled soule: why (brethren) the fittest faculty of the soule, that ought to bee imployed to lay hold upon this, it is the facultie of hope; it is the maine office of this affection in the heart, to looke and expect for a good to come; for hope is nothing else, but that extent of the soule, whereby it earnestly affecteth a good to come: it must be a knowne good and to come that hope expecteth: if the good be present, wee love it, and joy in it; but if it be absent, the soule looketh out for it, and waiteth for the same; it is a fine passage of hope, 1 *Phil.* 20. *according to my earnest expectation of hope*: hope is a faculty of the soule to looke out for mercy; it is a similitude taken from a man that looketh after another, and lifteth up it selfe as high as he may to see if any man bee comming neare him, looking wishly about him, so here the soule standeth as it were a tiptoe, expecting when the

the ſoule will come: as the man that is to meet another in ſuch a place, they doe ſet the time appointed, and then goeth up to a high hill, and looketh very earneſtly round about him, wondreth he commeth not, and yet he hopeth he will come: ſo an humbled ſinner, when the Lord ſaith, mercy is comming towards thee, mercy is provided for thee; now this affection is ſet out to meet mercy a farre off, namely hope; this is the ſtretching out of the ſoule. O when will it be, Lord? thou ſaiſt mercy is prepared, thou ſaiſt mercy is approaching, the ſoule ſtandeth a tiptoe; O when will it come, Lord. As now ſomething that hath a ſtrong ſent, a man that hath a good noſe, can ſmel a good way off, though it findeth it not, though it feeleth it not, yet it may, and ſaith hope, this ſinful ſoule of mine, it may through Gods mercy bee ſanctified, this troubled perplexed ſoule of mine, it may through Gods mercy be pacified, this evill and corruption which harbour in me, and hath taken poſſeſſion of me, it may through Gods mercy be removed.

Now for the ſecond thing, how doth God ſtir up the heart of an humbled broken hearted ſinner to hope? this is worth a while a little to conſider of: the ground to get and maintaine this hope may be referred to theſe three heads.

Firſt, the Lord doth ſweetly ſtay the heart, and fully perſwade the ſoule that a mans ſins are pardonable, and that all his ſinnes may be pardoned, and that all the good things he wanteth, they may be beſtowed; this is a great ſuſtainer of the ſoule:

hope is alwayes of a good to come; now when a poore sinner seeth his sinnes, the number of them, the nature of them, the vilenesse of them, the cursednesse of his soule, that he can take no rest; he seeth no rest in the creature, nor in himselfe, though he pray all day, yet he cannot get the pardon of one sinne: the soule is out of any expectation of pardon or power of mercy in any thing he hath or doth; though all meanes, all helpes, though all men and angels should joyne together, yet they cannot pardon one sinne of his, yet the Lord lifteth up his voyce, and he saith from heaven, thy sinnes are pardonable; this is a voyce a great way off, thy sinnes may be pardoned in the Lord Jesus Christ: Looke as a traitour, that doth apprehend the anger of the King against him, and that he is sent for to be attached, hue and cry is made after him, the Pursevant pursueth him; the poore creature flieth from court to countrey, from countrey to city, and so to the sea coast, seeking for some shelter; the Pursevant besetteth the sea coast for him, the poore soule is now almost in despaire of mercy from the Prince, hee seeth no hope of pardon from him; but when he overheareth a man that saith, in truth you had better open the doore, and yeeld your selfe to the King, there is hope, the poore soule is much sustained; What, is there yet hope that my offence may bee pardoned, will the King receive mee to mercy: So when the Lord humbleth the soule, discovereth his sinnes, maketh knowne his judgements, these are thy sinnes that thou hast committed,

ted, and for them thou shalt be plagued; the great judgement of the great God shall come upon thee, and the great God whom thou hast dishonoured will come against thee, and to hell thou must. Now the poore soule seeth no hope, no helpe, no means of supply; now the poore soule heareth a voyce from heaven, there is no hope in thy selfe, nor in meanes, yet in the Lord Jesus Christ thy sinnes are pardonable, thy soule may be saved, thy heart may be quickned: that place in the Psalmist, *Let Israel hope in the Lord, for with him is plenteous redemption*: this upholdeth and sustaineth the heart of Gods servant, yet there is plentifull redemption; and this may discover it selfe in three particulars.

The infiniteness of Gods power; though thy sinnes are many, though the guilt of sinne is mighty and powerfull to condemne the soule, yet when the soule apprehendeth an infiniteness in the power of the Lord, to over-power all his sins, all the guilt of corruption; this lifteth up the heart in some expectation, that the Lord will shew favour unto a man: though it is a hard thing to hope when the soule is thus troubled, can this hard heart be broken, can these sinnes bee pardoned, can this soule bee saved? now commeth in the power of God; God can pardon them, never measure the power of God to that shallow conceit of thine, as Christ when he had told his Disciples, it is hard for a rich man to be saved; they said, how can any man be saved; the Lord Christ saith, all things are possible to God, though not

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to men; and it is said of *Abraham*, hee hoped above hope, he looked to the Lord, that was able to doe what he promised, to supply what he wanted; he considered not that he had a dead body, but he considered he had a living God; not *Sarahs* barren wombe, but the gracious goodnesse of God, able to make it fruitfull; nay hee beleeved in the God that can make things that are not: thy soule is not humbled, the Lord can humble it; thy sinnes are not pardoned, the Lord can pardon them; thy soule is not converted, the Lord can convert it; though I cannot see it, though man cannot imagine it, yet the Lord can doe it.

2 As the infiniteneſſe of Gods power, ſo the freeneſſe of his grace and promiſe, that is a thing that marvellouſly taketh up the heart, and maketh it hope, for wee are ready naturally to expect no kindneſſe from God; the Lord is able to doe it, that is true, but I am unworthy; the Lord will not bee wanting to them that can deſire it, but I am wanting: now here is comfort, the Lord will not ſell his mercy, his mercy is not to be merited, it is not to bee diſcovered, it is to bee given, and to bee beſtowed: *Malach.* 7. 18. Who is a god like unto our God; we ſay, Oh if I could pleaſe God, if I could walke with God: nay, but God ſaith mercy pleaſeth him, and that place in *Eſay*, *I for my owne Name ſake will doe this, not for thy workes ſake; I for my owne ſake, not for thy obedience ſake:* this is certaine, as there is no worke in any poore creature can diſcover any mercy from God, ſo there is no wickedneſſe in the heart of a ſinner,

that can hinder the Lord, when hee will bestow grace and mercy in Jesus Christ.

But the world will say, Then a man may live as he list, and doe what he will, if grace be free. *Object.*

No, no; the Lord will pull downe thy proud heart, and lay thee in the dust; the Lord will abase thee and humble thee, before thou shalt receive any mercy from him; hee can as well fit thee for mercy, as bestow it upon thee. *Answ.*

3 The abundance of the riches of Gods goodnesse, that exceedeth all the baseneſse and vileneſse of man: though thou hast sinned against heaven, and the Lord in heaven, yet there is mercy above the heaven: bee thy sinnes and rebellions for the nature of them, for the number of them, for the continuance of them, never so hainous, yet they may bee pardoned. Here the soule saith, My sins are so many, so great, of such a nature, what, shall I beg mercy, and oppose it? shall I desire grace, and resist it? as that place clearly sheweth, *Rom.* 5. 20. *Where sinne abounded, grace superabounded; hee is the Father of mercy, and the God of all consolation*; *Iam.* 2. 13. there the holy Ghost saith, *mercy* triumph above justice: justice cannot bee so severe to revenge thee, as mercy is gratious to doe good unto thee; if thy sinnes be never so many, Gods justice never so great; yet mercy is above all thy sinnes, above all thy rebellions; this may support the soule. So then you have the first ground to stirre up hope, thy sinnes are pardonable, this is possible; what thy sinnes be, it skilleth not; what thy iniquities be, it mat-

tereth not; there is more mercy in God, than sin in thee, to pardon; more power in God to shew mercy to thee, than power in sin to destroy thee.

2 The Lord doth sweetly perswade the soule that all his sinnes shall be pardoned: the Lord maketh this appeare, and perswadeth the heart of his, that he intendeth mercy; that Christ hath procured pardon for the soule of a broken hearted sinner in speciall, and that it cannot but come unto it. So that hope commeth to bee assured, and certainly perswaded to looke out, knowing it shall bee accomplished: the former only sustained the heart, and provoked it to looke for mercy, but this comforteth the soule, that undoubtedly it shall have mercy. The Lord Jesus Christ came to seeke and to save that which was lost; he came for this purpose, it was the scope of his comming: now saith the broken and humble sinner? I am lost, did Christ come to save sinners? Christ must faile of his end, or I of my comfort. God saith, *Come unto me all you that are weary and heavy laden*; I am weary, unlesse the Lord intended good unto me, why should he invite me and bid me for to come? surely he meaneth to shew mercy to me, nay hee promiseth to releeve me, when I come therefore he will doe good unto me.

3 The Lord letteth in some relish and taste of the sweetnesse of his love, some sent and savour of it, so that the soule is deeply affected with it: marke this, there is yet a further dint, a setling, and an assured kinde of fastning of the good unto the soule, so that the heart is deeply affected with it,

it, and carried mightily unto it, that it cannot bee ſevered. It is the letting in the riches of his love that turneth the expectation of the ſoule another way, it overſhadoweth all outward good. Looke as the covetous man is up early to contrive his riches, the ambitious man his honour: now Gods letting into the ſoule the ſweetneſſe of his grace, doth turne the whole ſtreame of the ſoule thitherward.

It is a reproofe, and meeteth with two things in wicked carnall perſons: Firſt, thoſe that will caſt off all hope in point of deſperation: Secondly, againſt thoſe that will doe nothing, but hope without ground; and that is preſumption: both are here to be reproved and condemned.

If the Lord ſtirreth up the heart of his to hope groundedly for his mercy; Oh then take heed of that fearefull and unconceiveable ſinne of deſpaire: deſpaire wee muſt in our ſelves, and that is good; but this deſpaire which wee now ſpeake of is marvellous hainous in the eyes of God, and marvellous hurtfull to thy owne ſoule: therefore take heed of it, for ever I ſay this ſin of deſpaire, when a man caſteth away all hope, caſteth away all carnall confidence. This thou muſt doe, and yet thou muſt hope; let Iſrael hope in the Lord, for in the Lord &c. O the Lord taketh this very ill at our hands, thou goeſt to the deepe dungeon of thy corruption, and there thou ſaiſt, theſe ſins can never be pardoned; I am ſtill proud and more ſtubborne: this diſtreſſe God ſeeth not, God ſuccoureth not, his hand cannot reach, his mercy

cannot save; now marke what the Prophet *Esay* saith to such a perplexed soule, *Why saist thou thy way is hid from the Lord?* The Lord saith, why saist thou: so the young man shall faint and bee weary, but they that wait upon the Lord shall renue their strength: is any thing too hard for the Lord? nay I say you wrong God exceedingly, you thinke it is a matter of humility, you count so vilely of your selves: can God pardon sinne to such unworthy creatures? marke that place of the *Psalmist*, they spake against the Lord, *Can the Lord prepare a table in the wildernesse?* They spake not against themselves, but against God; so wee speake against God, and charge God himselfe: it is true, saith the soule, *Manasses* was pardoned; it is true, *Paul* was converted: it is true, Gods saints have beene received to mercy, but can my sinne be pardoned? can my soule be quickned? No, no, my sinnes are greater than can be forgiven, saith the despairing soule: then mee thinketh Satan is stronger to overthrow thee, than God to save thee: then it seemeth sinne is stronger to condemne thee, than God to doe good unto thee; and thus you make God to be no God upon point, nay you make him to be weaker than sinne, than hell, than the devill: And this is most injurious to God, to make the power of sinne greater to condemne thee, than the power of God to save thee: to make the power of Satan stronger to ruinate thee, than the mercy of God to releeve and succour thee: and what can you say more? and what can you doe more against the Lord? Is not this

Esay 40. 27.

this to make God an underling to Satan, and to sinne? this is to say, the Almightinesse of God is weaker than the weaknesse of sinne: the Sufficiency of God is weaker than the malice of Satan. It is true, a poore humble sinner many times will make bitter complaints this way, and they thinke they speake against themselves: No, no, they speake against the Lord: they spake against God, when they said, Can the Lord prepare a table in the wildernesse: So you that speake in this desperate manner, why truth Lord, this proud heart will never bee humbled: if any thing would have wrought, it would have beene done before this day. How many sermons, how many mercies, how many judgements, how many prayers? and yet this proud heart, this stubborne heart, will not be reformed: you thinke you speake against your selves now; no, no, you speake against the Lord, and brethren thinke much of this; thou that thinkst so, that saist so, that concludest so; this is one of the greatest sinnes thou committest, to say thy sinnes cannot be forgiven thee.

Secondly, This sinne of desperation, as it is most injurious to God; so in the second place, it is extraordinary dangerous to thy owne soule: It is that which taketh up the bridge, and cutteth off all passages: and there can no spirituall comfort and consolation come into the poore soule of a poore sinner: *Luk.* 3.15. Every ditch must be filled, and then all flesh shall see the salvation of the Lord: what are these ditches? why, nothing else but those deepe gulfs and ditches of despaire, *Luk.* 3.15.

and unlesse these bee filled, no man can see the Lord Jesus Christ. In a word, my brethren, suffer me to open my selfe; the truth is, this despaire of the soule is that which cutteth the sinewes of all mans comfort, and taketh off the power and edge of all the meanes of grace: it daunteth all a mans endevours, nay it plucketh up a mans endevours as it were quite by the rootes: for that which a man despaireth off, hee will never labour after. It is here as with a man in pangs of death, unto such a man all means are unavailable for his good, his bed will not ease him, meat will not refresh him, chafing will not revive; at the last, we say he is gone, he is a dead man: friends leave him, Physitians leave him, they may goe and pray for him, and mourne for him, but they cannot recover him. So this despaire of soule maketh a man cast off all hope, and lie downe in a forlorne condition, expecting no good to come: alas, saith a man, what skilleth for a man to pray? what profiteth a man to read? what benefit in all the means of grace? the truth of it is, the stone is rolled upon me, and my condemnation sealed for ever: it is sure in heaven, and therefore I will never looke after Christ, grace, and salvation any more, and presse the means to him: let him come to heare the Word, marke how he casteth off all the benefit; it was marvellous seasonable and profitable, it was the good Word of the Lord, very comfortable unto such as have any share therein. Why may not you expect good? why may not you receive benefit therefrom? why, no, saith the soule,

soule, the time of grace is past, the day is gone, and thus the soule sinketh in it selfe; if Christians would pray for him, and Ministers would labour to doe him good, why hee biddeth them spare their labour, for hell is his portion, and his condemnation is sealed in heaven: see now and consider what desperate danger of despaire bringeth to a poore heart, and maketh him to be beyond the reach of mercie, that no meanes can come at him. It is a pretty passage of *David*, *Psal.77.7. Will the Lord cast me off ever? and will he shew no favor?* I said this is my infirmitie, saith the text, the word in the original, this is my sickness; as who should say, this would be my death, what, *is mercie gone for ever?* then my life is gone, then is all my comfort and all my hope gone, therefore take heed of this, it taketh off the edge of our endevours, & Gods ordinances that might do us good.

Secondly, it reproveth and marvellously condemneth that great sinne of presumption, a sinne more frequent, and if possible may be, more dangerous; the presumption of carnall hypocrites that boulster up themselves with marvellous boldnesse in their course; I beseech you observe it, it is true here, as they said, *Saul* hath slaine his thousands, but *David* his ten thousands: despaire hath slaine his thousands, but presumption his ten thousands: that men may sweare, and lye, and couzen, and breake all commands, and yet hope to be saved, yet they hope grace will save them; they resist grace, yet hope Jesus Christ will shew mercie unto them, they oppose Christ, this

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is that which, I say, hath slaine many thousand soules amongst us, and they are few that have not split at this rocke; therefore, I say, this serveth to reprove the baseneſſe, the vileneſſe of ſuch Hypocrites that boaſt themſelves, and compare their hopes with the hopes of the Saints: it is true, ſay they, I cannot walke ſo freely, I cannot repeat a Sermon, I want thoſe parts that they have, I walke not ſo curiouſly, yet I hope to be ſaved as well as they: this is that which hath ſlaine many thouſands of ſoules that now are roaring in hell, and they may thanke preſumption for it. Now this hope is not the hope of the Saints; the hope of the Saints is a grounded hope, but theſe hopes meerely hang upon ſome idle pleas and fooliſh pretences, and ſome carnall reaſons: but I tell you they will fall, and their hopes will ſinke, and they into the bottomeleſſe pit before they bee aware: it is the command and counſell of *Peter*, *That every man ſhould be ready to give a reaſon of his faith and hope that is in him*; therefore let us ſee the reaſons that carry you, the arguments that perſwade you to theſe groundleſſe and fooliſh hopes; you hope to be ſaved, and you hope to go to heaven, and you hope to ſee the face of God with comfort: let us ſee the ground for theſe hopes of yours, good hope hath good reaſons, grounded hope grounded reaſons; you ſay, you hope to be ſaved, and have no reaſon for it; it is a fooliſh hope, an unreaſonable hope, the grounds therefore of Hypocrites are mainly five:

1. The ignorant poore ſilly man, he pleadeth he can

can thinke it, hee cannot conceive it, that God hath created any man for to damne him; sure the Lord is more mercifull than so, and therefore though we be sinfull, and base, and untoward, yet the Lord will not damne us: I answer therefore, it is true indeed, God did never preserve men for this same end that he might damne them; though it is as true, hee that made men, hee will damne most of men in hell for their sinnes committed against him; *Narrow is the gate, and strait is the way that leadeth unto life, few there be that finde it:* is this the argument of thy hope? marke the folly, and observe the weakneſſe of it: if creation bee a good argument, then all the damned should come out of hell and be delivered; nay by this reason the Devill himselfe should be saved; they are now in hell, they were created as well as you ignorant silly creatures: thinke of these things how your hope will shatter and breake under you, and you with them will fall together into the bottomleſſe pit, *Esa.* 57.11. See how the Lord bringeth this argument and confuteth it, it is a people that hath no understanding, therefore he that made them will not save them, he that created them will shew them no mercy, the text saith, the Lord saith from heaven, though hee made thee, he will not shew thee mercie, if thou continue to be wicked and rebellious.

Another groweth in hope, that God will shew 2
mercie unto him in regard of Gods favourable dealing with him in things of this life, and hee saith and pretendeth great thankfulneſſe for Gods

goodnesse, and hee praiseth the Lord hee never wanted any thing, his lot is fallen into a good ground, and therefore he doubteth not, but that God, who hath beene his God from his youth will save him, and shew mercie unto his soule; this is the second ground, and it is a poore feeble ground to support the soule in such a case as this. I answer therefore, thou art deceived, thou takest that for an argument of Gods love and mercy, which rather may bee an argument of Gods hatred and indignation: *Psal.* 92. 12, *The wicked flourish*, saith the text, then a man may say, they will all to heaven, they will all be saved if they so prosper here, no, saith the text, they flourish that they may be destroyed, and perish for ever, the oxe is fatted for the slaughter, so it is here, thou art fatted here, thou hast more than heart can desire, thy cups are full, and thy table well spread, thy breasts full of milke, and thy bones full of marrow, it is that thou mightest bee destroyed, *Psal.* 1. 5. Prosperitie destroyeth the soule; it is like poison, like ratsbane; now would any man say thus, such a man is most like to live, because he eateth most poison? nay rather the contrarie, so prosperitie meeting with a sinfull, with a naughtie heart, it is poison to him; the text telleth you, when *Haman* was invited, it was that hee might be accused; the truth is, these men of the greatest hope in this life, I meane for honour, and pompe, and respect, and preferment, many of them are men of the least hope for heaven.

3. Others because they have felt the heavie hand of

of God, many sorrowes, many weaknesses, many troubles in their course, many losses in their estate, these stayeth up their comforts, and upon these grounds they build their hopes; I have had my hell in this life, and I hope to have heaven in the world to come; I hope the worst is over, now I have beene troubled in this world, I hope I shall be comforted in another world, and here is the ground of your hopes: I beseech you consider what I answer, I say this, all the grievances, trouble, sorrow, sicknesses, be they what they will be, unlesse thy heart be humbled by them, unlesse thou bee brought unto the Lord Jesus Christ by them, they are so farre from being an argument of grace and salvation unto thee, that they are harbingers of those everlasting torments, you shall endure in hell: Sodome and Gomorrah they burnt in brimstone, and they shall burne in hell; a man would have said they had their hell here, and therefore they should not have it hereafter; why? the text saith they suffered vengeance of eternall fire; why, brethren, I beseech you observe it, will any man reason thus; such a man hath had the earnest of the bargaine, and therefore he shall not have the bargaine? will any man say thus, hee that is attached, arraigned, condemned, shall not be hanged? nay rather he that hath the earnest shall have the bargaine, he that now is accused, condemned shall now be hanged, so here.

Others beare their hopes and sustaine their hearts upon the privileges that God bestoweth upon them, and the meanes they have, and in 4.

regard of the duties they doe discharge, and though they thinke they have faire hopes and great hopes of heaven, why, say they, God will powre downe his wrath upon those that know not God, and that call not upon his name, but what doe you make of us, are we heathen, are not we Christians, have not wee beene baptized, and the Lord hath inabled us to doe something, wee call upon his name, and seeke him by fasting and prayer, and therefore he that hath done so much for us, and hath done so much to us, sure hee will give us heaven: I answer, that this bottome is not sufficient to beare up this hope, all the privileges thou hast, all the meanes, ordinances thou enjoyest, unlesse thy heart be humbled, and thy soule brought to Christ, all these will fall under thee, and thou wilt goe to hell, *Rom.* 2. 28. He is not a Jew that is a Jew outwardly, the Jewes they bragged of this, they were circumcised, and the Heathen were not circumcised; they were the seed of *Abraham*, but the Heathen were not; *Paul* vilifieth all this, he is not a Jew, that is a Jew outwardly; thy baptisme, thy praying, and thy hearing, there is no profit by them, no comfort in them, if thou maintaine a wicked life, and a naughty heart, therefore this will not serve the turne, you know it, and the Scripture speaketh it, *Iudas* an Apostle, *Iudas* called by Christ, he sat with our Saviour, and dipped his hand in the dish, he was a Devil then, and is with the Devils now; the foolish virgins had a trim profession, as well as the others; thou professest, and

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heareſt, and prayeſt; thou wilt lye too, and couſen too, and ſweare too, thou art naught, and this bottome will never beare thee up.

When they ſee all this will come to nothing, then they make a ſhift to plead mercy, and they hope that will ſtand then in ſtead, and doe them good, when nothing elſe will, and therefore you ſhall heare carnall wicked men confeſſe themſelves naught, their ſinnes many, and they vile, but there is mercie enough in God to releeve them, and they hope that will ſave them. Brethren, I confeſſe mercie is able to ſave thee, and if thy hope can lay hold upon it, it will ſave thee, if thou be ſo within the reach of mercie, mercie is able to ſave thee, and will ſave many other beſides; but thou art not capable of this mercie, thou art not within the roome and compaſſe of mercie, what availeth it to talke, and ſpeake and hope for mercie, and to ſee a great deale of mercie in Chriſt, a great deale of merit in Chriſt, a great deale of vertue in Chriſt, able to ſave thee and a thouſand more, and yet thou not in the compaſſe of mercie, not capable of mercie, but ſinkeſt in thy owne ſinnes, before thou getteſt any mercie from God, *Iſai* 27. 11. hee that made them will have no mercie upon them, as who ſhould ſay, it is true, here is abundance of mercie, mercie enough, mercie that ſaved a poore company of poore Jewes, that crucified the Lord Jeſus Chriſt; mercie that ſaved *Paul* a perſecutour, *Manaſſes* an Idolater, but I will ſhew no mercie unto thee, he that confeſſeth and forſaketh his

ſinnes,

sinnes, shall finde mercie, mercie owneth those, mercie doth good unto those, but unto thee that loveſt thy sinnes, that embraceſt thy sinnes, that hideſt thy sinnes, the text saith it, thou shalt never finde mercie, delude thy selfe thou mayſt, but thou never shalt have mercie; *Luke* 14. 24. there was a marriage made, and a rich marriage feaſt, enough to have fed many thousands, but those that were bidden did not come, they shall not so much as taſte of them, they shall have none of them; so there are sweet comforts, strong consolations, admirable refreshings, able to sustaine a thousand soules, but you that would keepe your sinnes, and have the pride of your hearts, but you that stand it out with the world, and will not yeeld to the authoritie of the truth, heare what the Lord saith from heaven, he that is the God of comfort, thou shalt never be comforted; he that is the Authour of salvation saith it, thou shalt never be saved, thou shalt never have a crum of these dainties, nor a drop of these sweet wines of spirituall consolation: what a world now of men are shut out by these trials, that are found guilty of these particulars, you poore ignorant creatures, doe not many of you lift up your heads full high, and many a poore presumptuous hypocrite beare up themselves upon rotten hopes? but I tell you, when you come to the day of judgement, all this will faile you; but you will say in the former use, you laboured us from despaire, and incouraged us to hope, and yet now you take away all our hopes, why if neither creation

Object.

tion may comfort us, nor the experience of Gods kinde dealing with us may incourage us, nor the afflictions that wee have endured in this world, nor the privileges that we have enjoyed, nor the mercie of themselves may give us any hope to receive mercie, why then it seemeth you would have us despaire, and cast away all hope of any good?

Answer. The truth is, as I must not make the way broader than it is, so I must not make it narrower than I ought, therefore know these two things:

1. As long as thou retainest and keepest a proud, stubborne, unconverted heart, there is no hope in heaven or earth, that God should ever shew mercy unto thee, and save that hard, stonie, impenitent, unbeleeving heart of thine, unlesse thou thinkest, that God will bring all thy pride, all thy loosenesse, and sinfull delights unto heaven; God cannot shew thee mercie unlesse he will deny himselfe, and crosse his holinesse; follow peace and holinesse, without which no man shall see God; God taketh a corporall oath of it, an unbeleeving man that liveth under grace despising it and contemning it, God taketh an oath he shall never be saved, now the oath of God shall ever stand: there be two immutable things, namely, himselfe and his oath; himselfe cannot be changed, his oath cannot be broken; now the Lord sweareth, such a man shall not enter into his rest, a man may be saved that cannot keepe the law fully of himselfe, but a man cannot be saved that will not humble his soule before the Lord, and receive mercie

mercy from him; and hence *Ephes.* 2. 12. *Without God, without Christ, without hope; the Lord hath said, the Lord hath sworne it, that an unbeleeving, an unrepenting sinner, shall never come unto heaven:* he cannot save thy soule, untill he hath humbled thy soule; hee cannot save thy soule, as long as thou retaineſt an unbeleeving soule.

2 This is that which you muſt take notice of, that I may let in a little creviſe of comfort to every naturall man; that I may ſet open a peepe-hole of mercy; know therefore this, that though the Lord will not, nay the Lord according to his oath cannot ſave a continuing unbeleever; yet here is all the hope thou haſt, and bleſſe God for it, and bee thankfull that thou haſt it; though whileſt thou art an unbeleeving creature, thou canſt have no mercy from God, yet God can make thee a beleever: he can breake that heart, he can make thee good; therefore I ſay, bleſſe God, that thou art yet in the land of the living, and ſay, good Lord, this is mercy, that I am on this ſide hell: if I had died, I had as certainly gone to hell as the coat upon my backe: hath not the Lord ſaid it, did not the Miniſter ſpeake it, and the Word reveale it; that as long as I had a proud, naughty, ſtubborne, wretched heart, I ſhould never finde mercy, unleſſe I ſhould thinke that God would make new Scriptures, turne the courſe of his providence to ſave a company of baſe wretched creatures. Oh my brethren, you that are yet in the gall of bitterneſſe, and bond of iniquity; proud before, and proud ſtill, that live and lie in your ſinnes,

sinnes, I say, every morning, and every evening, that yet you live, thinke with your selves, Hath God given me this hope, this liberty, and that my life is continued, why now bestirre your selves to get mercy. I beseech you thinke of it, if you be not wrought upon by the Word, if Heaven and Earth should meet together to save thee, and an Angell from Heaven would speake comfort unto thee, all would faile: therefore you see by this time in what case these are; goe aside and mourn for your selves and neighbours; this say, if you will continue proud and wicked, there is no hope for you, all the hope is this, you are yet alive, the Lord may humble that heart, hee may enlighten your eyes, he may worke upon thy soule, else there is no mercy for thee.

It is an use of consolation, and I hope you will be content to heare that. I beseech you therefore to observe what I say, take notice here, that every poore broken hearted sinner may take some ground here to stay his soule, though much disquieted, though exceedingly perplexed: when the soule seemeth to be aloofe off from the Lord, when the Lord doth not shine abroad the sweetnesse of his mercy upon the soule, when the Lord withdraweth himselfe and his grace in assisting and comforting his Saints, when thou hast no sense, no feeling, thou canst not bee perswaded of it, or thy heart beleeve it; canst thou but looke up to God, and hope, I say thy condition is good: thou art a good scholler in the Kingdome of the Lord Jesus, *Esay.* 40. 18. *The Lord waiteth upon* *Vse* 2.

his Saints to doe them good; but marke what the Text saith, *Blessed is every man that waiteth upon the Lord:* he doth not say, blessed is the man that hath sense of Gods favour, blessed is the man that hath assurance of Gods mercy, but *blessed is that man that waiteth upon the Lord:* thou saist thou canst not doe this, and thou canst not doe that; I say if thou canst but wait and hope for the mercy of the Lord, I say thou art a rich Christian: if a man hath many reversions, though he hath them not for the present, men that judge of his estate, will not judge him for his present estate, but for his reversions which hee shall have: haply thou hast not for the present the sense and feeling of the assurance of Gods love; away with that feeling, doe not dote upon it, thou hast reversions of old leases, ancient mercies, old compassions, such as have beene reserved from the beginning of the world, and know thou hast a faire inheritance: this is observable; *Rom.* 8. 28. *We are saved by hope: now hope that is seene, is no hope: for why should a man hope for that which a man hath?* wee are saved through hope: now if you would have hope to be seene, you have no hope in conclusion; though thou hast it not in thy eye, yet if thou dost hope, it is enough, that hope will save thy soule. It is the folly of our sinfull proud hearts, that sometimes in the sense of our owne sinnes and sight of our owne unworthinesse, we almost disdaine to looke upon what God hath done for us, and we consider not the kindnesse of the Lord. That place in the *Psalmist*, *The eye of the Lord is upon them that*

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feare him, and wait for him; it is the wretched distemper of the soule: we can fall out with heaven and our selves, because we cannot have what we would; nay we quarrell against the means of grace: what availe meanes and helpes as long as I have such a stubborne naughty heart: *Psal.* 174. 11. *The Lord taketh pleasure in those that feare him, and wait for his mercy:* alas brethren, out of the pride of your owne spirits, you fall out with God and your selves, and so deprive your selves of this comfort.

But you will say, were my hopes of the right stampe, and of the right coyne, then a man might comfort himselfe therein: though he wanted the sense of Gods love, and the assurance of his mercy: but there are many false hopes, flashy hopes, leane hopes, how shall a man know that his hope is sound and good, and will comfort him? *Object.*

You may know it by these foure particulars. *Answ.*

The first is this, a grounded hope, it hath a peculiar certainty in it, it doth bring home unto the soule in speciall manner the goodnesse of God, and the riches of his love in Jesus Christ: this same grounded hope doth not stand upon *Ifs* and *Ands*, but it saith, it must be undoubtedly, it must certainly bee mine: and this you must know, it is the nature of hope, to make a thing to be certaine. Hope maketh things infallible and undoubted, and withall there is a kinde of speciality, a bringing home of Gods goodnesse unto the soule, in a peculiar manner: hope alwayes if sound, it hath something to say for it selfe alwaies,

it hath a ward to hang and hold upon: *Psal.* 130.5. *I wait upon the Lord, and I hope in his Word:* and so *Rom.* 15.4. *All things are written for our instruction, that through the comfort of the Scriptures wee might have hope:* here is hope, not through your conceits, imaginations and dreames, but through the Scripture: we might have hope, a grounded hope is a Scripture hope, it is a word hope; and therefore those that cannot bring a word, and give a reason for their hope, I would not give a rush, nor a farthing token for a hundred cart load of such hopes: No, it is Law hope, it is Gospell hope, Scripture hope, Word hope; so that the soule can say, the Word saith, the Lord came to save those that are lost, why I finde my selfe to be lost, and therefore I hope the Lord will seeke mee, though I cannot seeke him; I hope the Lord will finde me, though I cannot finde my selfe; I hope the Lord will save me, though I cannot save my selfe. But the hopes of the wicked hang like a cloud, they are not grounded upon the evidence of the Scripture, they crowd all in the generall; I hope to fare as well as others, and other had mercy, and why not I? And hence the hopes of the wicked are unstedfast and wavering: but a man might here demand, are not the hopes of the Saints so too? Doe they not waver and stagger many a time? Answer, It is true, but with this difference; the hopes of Gods servants are like an anchor, which though sometimes it is shaken, yet it holdeth the faster: but the hopes of the hypocrites are like the waves of the seas, and they

come to nothing: *Prov.* 8. 28. *The hope of the righteous shall be glad, but the expectation of the wicked shall perish*; as who should say, though the waves be great, and the stormes violent, yet the anchor shall bee fast, and the ship shall come safe to haven; but it is otherwise with the wicked, their hopes doe perish. What is become of your hopes now? you thought you should bee saved, and that you should doe as well as others; but when the day of judgement commeth, and the last great day of account shall be, what then shall become of all your hopes? You shall see, it is as if a man should plead for a mans inheritance, because he did dwell in the same towne, and were of the same name. But now the Saints of God, when they come to lay claime to mercy, they bring a hold, a word, *Isay* 61. 3. *He appointeth them that mourne in Sion:* will you have a legacy of joy, mercy, and pitty? here it is, the Lord Christ left it you, I bequeath this and leave it to all you broken hearted sinners, to all you humble mourning sinners in Sion: this is your legacy, sue for it in the Court, and you shall have it for ever. Hence *David* ventureth all for this hope, hee taketh this as a childs part, *Psal.* 33. the last verse; *Let thy mercy come unto us, as our hope is in thee*, not according to our sense and assurance, but according to our hope; thy desires may faile, and endevours faile, and the means faile, yet let thy mercy come unto me according to my hope.

The second is this, a grounded hope is ever of great power and strength, to hold the soule to the 2

truth of the promise: the Spirit you know, wee shewed, stirreth the heart to hope: now hee turneth hope so to God, that the eye of the soule goeth that way and cannot bee taken from it, but it will goe promise-ward, and God-ward. Hence take a poore sinner, when hee is at the weakest under water; when all temptations, oppositions, corruptions, grow strong against them, the Lord letteth them loose against the soule, nay letteth the poore soule come to joyne side with Satan against himselfe, and the goodnesse of the Lord; and hee saith, the truth of it is, I shall one day perish by the hand of *Saul:* this proud foolish filthy heart of mine, it will be my bane; it had better for me never to have beene, I shall never get power, strength and grace against these sinnes; here is the lowest under of a poore soule. If a man should now reply, why then cast off all hope and confidence, reject the meanes, and turne to your sins; Marke how hope steppeth in and saith, it is true, what ever I am and doe, what ever my condition is, I will use the means, I am sure all my helpe is in Christ, all my hope is in the Lord Jesus, and if I must perish, I will perish seeking him, and waiting upon him. Why, this is hope now, and I warrant that soule shall never goe to hell. *Psal.* 119. 81. *My heart fainted, and my hope was in thy salvation: Isay* 8. 7. *I will wait for the Lord, who hath hid himselfe from the house of Iacob:* the Lord hideth himselfe, he doth not shew himselfe, he hath not manifested himselfe, yet I will hope in the Lord, that hideth his face: *Psal. 69. 3. But the hope of the wicked*

wicked is not so: 2 *King.* 6. and the last verse, *this evill commeth of the Lord, and why should I wait any longer?* *Prov.* 14.32. *The hope of the wicked is driven away*; that though a man stood upon his bottome, and all the world could not perswade him to the contrary, but that he should be saved, and hee should goe to heaven, though proud still, though vaine still, but his hope shall bee driven away, but the righteous shall have hope in his death: friends faile, life faile, and wealth faile, but yet he hath hope in his death.

As the strength of this hope is great in regard of all opposition that commeth to the contrary, so also the excellency and surpassing worth of this hope, which overshadoweth all the hopes in the world, that can be offered, propounded, desired; all seeme nothing to this hope, which the soule hath to God; that when the soule commeth to be drawne to God, and to hope in him, all other hopes hold no weight: hopeth not for honour, for profit, nor liberty, nor delight; it discovereth the baseneſſe of these, so that the soule careth not for any thing else in comparison. It is in this case with the soule, as with the hound; the hound haply followeth the game untill hee bee spent, and tyred; yet if there come a fresh hare, yet the very sent of a fresh one will make him leave all: so it is here, though heretofore hee hath had many games in the world; he hoped for honour and profit, and his soule run all amaine upon them; but when the soule hath beene brought to know the riches of Gods mercy in Christ, it leaveth the 3 *Signe.*

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old profits, the old contents, the old delights that he had; *Heb.* 11. 13. *All these died in the faith*, when they had saluted the promises. And observe here a carnall hearted Hypocrite, his hopes be vaine, idle and uncertaine; the truth is, if the world giveth other hopes of honour, and profits, and delights, he leaveth his hope, and with *Demas* he embraceth the present world; but the Saints of God are not so, *Heb.* 11. 25. *Moses might have had great honour, but he forsooke his honour, and had an eye to the recompence of reward.*

4. *Signe.* The last is taken from the vertue of hope, and the speciall fruit and effect that it worketh in the soule; A grounded hope it alwayes lendeth supply and succour, when all the rest of a mans abilities faile, and are not able to sustaine and support his soule; when desire faileth, and love faileth, I meane in his owne sense and apprehension, I say, then hope supporteth the soule, *Psal.* 16. 9. *My flesh shall rest in hope*, that is, hope will give a man rest in the most miserable forlorne condition that may be, that when the heart is ready to say, where is the meanes that I have had, and the good dayes that I have seene? this dead heart cannot bee quickned, I am as dead as the roome where I am, and the bed where I lye; why, hope will give a man rest in this condition, my flesh shall rest in hope. Looke as in the sea when the stormes arise, and the billowes beat, and the tempests rage, then a little hope, yet the anchor holdeth; so though the mast, the saile, and all sinke, yet the anchor holdeth; nay when all give themselves

themselves for lost, despaire of all helpe, yet the anckor holdeth; and here is the excellencie of an anckor in this particular, that when a man hath nothing to sustaine him, yet commeth in this grace of hope, yet it may be better, and it will be otherwise, this upholdeth when nothing else can; it is not, but yet hope saith, it will be, therefore cheare up that fainting soule of thine, that love God will enlarge, that desire God will quicken, that fearfull heart God will establish, that dead heart God will quicken; thus the anckor holdeth still from day to day, hence hope is said to be the nurse of the soule, it nourisheth faith, and it feedeth faith, hope fetcheth the promise from farre, Lord thou hast said it, and therefore it cannot but be: I beseech you observe, looke as it is with a man that cannot see a thing afarre off, yet with a prospective glasse he may see it, so here, however eye cannot see it, the heart cannot feele it, yet hope waiteth still, expecteth still, as a man in a sounding fit, he cannot see and heare, yet there is some life in the heart, and that bringeth him againe, so when a mans heart would faile, and he is overwhelmed with sorrow and despaire, then yet the pulse of hope beateth still, there is this life of hope left still in the heart of a Christian; but it is not so with the wicked, their hopes are not like the hopes of Gods servants. It is a fine place, *Iob* 11. last verse, *The hope of the wicked is like the giving up of the ghost*, that though a man can lift up his head full high, and thinke he shall be saved and goe to heaven, though he car-

rieth a base wretched heart about with him: No, no, when the Lord shall come to lay thee upon thy death-bed, let us then see your hope, if your hope can now keepe life and soule together, if it can cheare, comfort, and refresh you, let it, nay if all the Ministers under heaven, and all the Angels in heaven, should come and reveale the promises; why, a man will then tell you, Alas! I am a wretch, I never did any thing, never had any thing, but that which cursed carnall Hypocrites have had: I have prayed, and *Iudas* prayed, and he is in hell, and so may I be too, for ought I know: why, but the Minister replieth, comfort up your owne heart, cheare up your owne soule in expectation of some favour from God, why? alas! saith the soule, there is no comfort for me: why? but saith a man, there is mercie in Christ, it is true there is mercie, but alas I have resisted mercie, I have despised the offer of grace, therefore there is no hope, he was graceless here, and he shall be damned for ever, he was stubborne here, and he shall be for ever miserable hereafter: Looke as a tree that is falling, there are some strong sprigs in the root, and that beareth it up, and it bringeth sometimes a great deale of fruit, so it is here, though desire, endevour be dead unto the word and ordinances, yet there is a sprig of hope, and that supporteth the soule, and the soule saith unto the Lord, thou hast said, the broken hearted sinner shall have mercie, I am so, I am wearie and heavie laden, therefore refresh me, I have a dead heart, Lord, but wearie

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of it, Lord, a prophane heart, but wearie of it, Lord.

The last use, it is an use of exhortation, since you see the worth of it, and the way thereunto, let every one labour for this hope, *Heb.* 11.6. there saith the Apostle, I would desire you to give the same diligence to the full assurance of hope; I desire you, I intreat you, I will not say, I command you, though this may be enjoyned: if you have any hope in heaven, if you have any treasure in Christ, labour to quicken this affection above all: here I am to shew the motives and the meanes. *Vse* 3. *Exhortat.*

The first motive is this, in truth wee have no more use of any thing than of hope, it is a thing that is most usefull for us in all estates, in all conditions, what ever we doe, brethren, there is nothing more usefull than this grace of hope, hope is an universall grace: I tell you hoping and breathing are all one, as breath continueth life and soule together, so doth his hope: the truth is, wee have as much use of hoping for God and waiting for his goodnesse, as the body of breathing and preserving of life, 1 *Corin.* 9. 10. *That hee that ploweth may plow in hope*, brethren, all our actions must have hope goe along with them, the man must pray in hope, preach in hope, and heare in hope; what ever thou hast, hope still, that God may blesse it; what ever thou dost, hope that God will assist thee in it: when a man preacheth, hee must preach in hope, though hee doth not doe good now this day, nor next day, yet hope what *Motive* 1.

the Lord may doe, yet hope what the Lord will doe, so in the time of our pilgrimage here wee cannot live without this hope, so in comming to the word of God, thou commest one day, and yet the word profiteth not, thou commest the second day, and yet the word prevaileth not, thou commest the third time, yet the word humbleth not; come still, hope still, the Lord may be pleased at last to set home some word, that may humble thy heart, and quicken thy soule, and subdue thy corruptions.

Motive 2. The second motive is this, we have most need of it, as nothing is more usefull, so nothing is more needfull for the benefit of the soule: you know in warre, those places of the body that are most ready to be assaulted, they looke to fence that especially, as now the head of every souldier, therefore every one getteth a head-peece, and will bee sure to get a helmet about him: now what a head-peece is to the souldiour in warring, that hope is to the Christian in living, 1 *Thess.* 5.8. I beseech you observe it, the Devill fighteth at the head continually, which is the hope of salvation, the assurance of Gods love, this is the head-peece of a Christian, if once this be gone, the soule is gone, and a mans heart sinketh within him, Sathan intendeth most harme this way, and therefore wee should bee most carefull to bestow the more paines for our helpe in this particular: take a poore sinner, cut off his hope, and you cut off his head, if a mans armes were gone, hee might live, if a man want a leg, he might still continue,

tinue, but if his head-peece be gone, all is gone; a Christian may want many inlargements, many comforts, many abilities, but if his head-peece be gone, if his hope be cut off, alas! he hath nothing to support and sustaine himselfe in the time of trouble.

This hope is that whereby our hearts are kept both in the love of God, and provoked unto obedience unto God, *Iude* 21. *Keepe your selves in the love of God, expecting the mercie of God*; now this is nothing but the worke of hope, and brethren, this is a rule, unlesse we expect some mercie from God, we will never looke after him, we will never obey him, never walke with him, but when wee expect some good thing comming unto us, then wee love him and follow after him: but some might here say, it is true, we doubt not of the comfort and benefit that commeth by it, but what meanes are there that might helpe a man to hope in the goodnesse of God, how shall a man uphold his soule in some measure in expecting mercie from the Lord? *Answ.* The meanes are three. *Motive* 3.

Labour above all to cast out all carnall sensualitie, that commonly creepeth upon us, and would prevaile over us; I meane this that wee would faine live by sense, our carnall hearts be sensuall creatures, we would faine live by our sense, what we see with our eyes, and feele with our fingers, and have in our hands, that we can be sure of, but wee can have nothing in hope: now when the soule is taken up with, and bestoweth it selfe upon the present things, then you put hope out of office: *Meanes* 1.

office: *Rom.*8. 24. *You are saved through hope, and hope that is seene is no hope*; a man doth not hope for a thing that he hath, but hope alwayes expects a good that is to come; this is the marvellous fottish distemper of our wretched hearts, that wee will trust God no further than wee see him: *Acts* 1. 9. wilt thou now restore the kingdome to Israel, just now; so here, saith the soule, may I now have grace, may I now have assurance, may I now have the evidence of Gods love? but I would have it now, where now is hope all this while? you take away the worke of hope, when you would have things present: wee know the childe must wait for his portion before hee hath it, so you must stay your time, and be contented with the dealing of the Lord toward you in this kinde.

Meanes 2. You must daily attend and labour to bee much acquainted with the precious promises of God, to have them at hand, and upon all occasions, for those are thy consorts, those are they that support thy soule, that looke as the body is without comfort, unfit for any thing, nature groweth feeble and weake, a pale face, a faint heart, a feeble hand, and the like; so it is here, unlesse a man hath that provision of Gods promises, and have them at hand daily, and have them dished out and fitted for him, his heart will faile: *Rom.* 15. 4. *What ever was written was for our comfort, that through the Scripture we might hope.* Verse 13. *That we might abound in hope through the Gospell*; as who should say, it is not in your power to support your hope,

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it is not in any power here below, but through the Scripture; yee might have hope, and through the power of the holy Ghost: brethren, I beseech you observe it, while wee looke upon our owne infirmities on one side, and the feebleneſſe of the meanes on the other side, this is the next way to dampe our hope, to dead our hearts, and to take away all our comfort and assurance; this is not the way to abound in hope through the power of the holy Ghost; I beseech you observe it, all these things here below cannot give any comfort, a man may as soone wring oile or water out of a flint, as wring comfort out of these meanes. In all these outward things there is no found comfort or hope, there be these three things, either wee shall not finde comfort or contentment in them, or else not sufficient content, or else no constant, no continuall content. It is with the hope of a poore Christian, as with *Noahs* dove, she found no rest upon the earth for the sole of her foot; so it is with our wretched hearts, wee send out our hope to our abilities, to the meanes we doe enioy, to our prayers and performances wee doe discharge, and thus all our hopes breake and faile us, for in all these things there is no foot-hold for hope; we must ancker our foot-hold in Christ, what I want Christ can supply, what I need Christ can give, what is good for me Christ can bestow, what I have done amisse Christ can pardon; though I barren, he is full, though I dull, he hath enough grace and enlargement for me; it is said of *Naamans* leprosie, *Let him come, and hee*

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shall know there is a God in Israel; though the King cannot heale, yet a God can; though the meanes cannot, yet the Lord can; so it is here, the hope that a man hath in these things here below, and the hope in the Gospell: A man sendeth out his hope, having a wounded conscience, hee now goeth to his gifts, that they should pacifie him, he sendeth out his hope to his prayers, that they should ease him; marke what they say, are wee God, we cannot helpe; but heare what the promise saith, though prayers cannot, though parts cannot, though outward helpe cannot, yet there is a God in Israel, there is a promise that is able, here is mercie enough, here is power and comfort enough.

Meanes 3. Maintaine in thy heart a deepe and serious acknowledgement of that supreme authoritie of the Lord, to doe what he will, and how he will according to his owne pleasure; brethren, I beseech you to observe it, this I take to be the ground, why the heart of a poore sinner is marvellous taken up with passion and distemper, and a kinde of teachy shortnesse; wee thinke to bring God to our bow, we have hoped thus long, and God not answered, wee have stood so long, and no comfort, and shall we wait still? wait? I wait, and blesse God that you may wait: if you may lye at Gods feet, and put your mouth in the dust, and at the end of your dayes have one crum of mercie, it is enough, therefore checke those distempers, what if God will? when a wretched sinner wrangleth with God for his dealing with him, *Paul* cutteth

teth him short, what if God will? so when thou thinkest the time long, when Lord, and how long Lord, what if God will? he oweth thee nothing, thou deservest nothing, what if God will damne thee, and will send thee to hell? it is a most admirable strange thing, that a poore worme worthie of hell should take up state, and stand upon tearmes with God, and he will not wait upon God, who must wait then? must God wait, or man wait? must the Creatour wait, or the creature wait? *Acts* 1. 9. wilt thou now restore the kingdome to Israel, it is not for you to know the times and the seasons; as who should say, hands off, meddle with that you have to doe withall, it is for you to wait it is for you to expect mercie, it is not for you to know: so I would have you to doe, when you begin to wrangle and to say, how long Lord, when Lord, and why not now Lord, and why not I Lord? why? checke thy owne heart and say, it is not for me to know, it is for me to be humble, and to be abased, and to wait for mercy, but it is not for me to know the time.

Thus much concerning Hope: *Now followeth next* Desire.

JOHN 6. 45.

Every one that hath heard and learned of the Father, commeth unto me, &c.

IN this great worke of vocation, there are two things considerable: First, the call on Gods part by the preaching of the Gospell; Secondly, the gracious answer to Gods call. Now as all the soule departed from God, so it must bee all brought backe againe to God. Therefore, first the understanding is enlightned, and that gives notice to the soule that mercy is intended towards it; then hope expects that mercy, and then desire wanders about from ordinance to ordinance, and longs for that mercy.

Doctrine. The Doctrine then which ariseth hence is this, that *The Spirit of the Lord quickens the desire of an humble and inlightned sinner, to long for the riches of his mercy in Christ.*

For the right conceiving of this Doctrine, three passages are to be understood:

1 First, that this *desire* is in the heart *humbled* and *inlightned:* if either of these two be wanting, this desire cannot grow there.

Secondly,

Secondly, this *desire* is quickned by the *Spirit*; for though the soule bee humbled and made nothing, and be content to be at Gods disposall; yet it is not able through any principle of life which it hath of it selfe to bee carried to any such supernaturall worke as this *desire* is: therefore the Spirit must *quicken* and move the heart thus humbled and inlightned *to long* for the riches of Gods mercy, and this desire is called the lifting up of the heart after the good it wants. As the Infant cannot go without the hand of the Father, so a poore sinner (in himselfe considered) is as an Infant, and not able to lift up himselfe to this desire any further than the Lord inables him by his grace and spirit. The bowle is fit to runne, yet it can runne no longer than the strength of the hand sticks upon it: So the humble inlightned soule is fit to come to Christ, yet it will not, nay it cannot stir further than the hand of the Spirit moves it. Let every poore broken hearted sinner take notice of it, for this will informe you of a strange kinde of truth, remember this, you must not thinke to bring desire with you to the promise, but receive desire from the promise: It is a vaine thing to thinke that if the oares be in the boat, the boat must needs goe; indeed the oare will move the boat, but the hand of the Ferri-man must first move the oare: The soule is like the oare, and unlesse the hand of the Spirit moves our desire, it cannot move towards the Lord. 2 *Note.*

Lastly, the Doctrine saith the spirit quickens up the heart to *long* for the *riches of Gods mercy*; 3

the desires of the wicked are flashy, lazy and feeble, and come to nothing. But even as the longing desire of a woman with childe will not leave her till her life doth leave her, so the desires which the promise workes will never leave the soule till it be possessed of the thing it desires. Our Saviour saith, *A bruised reed shall he not breake, and that smoaking flax shall hee not quench.* Now wee all know that flax will not smoake, unlesse the sparkles come to it; but when the sparkles have taken the flax, then it doth smoake, and will not leave till it come to a flame. The soule is like the *flax*, and it will never smoake in desire towards the Lord, till the Lord by his Spirit in the promise doth strike fire upon it: the Lord must first strike fire by the promise upon the soule, before it can ever flame in a desire towards the Lord; and when it doth once smoake in a holy desire, the Lord will not let it faile before he brings it to a perfect flame, and before it bee possessed of Christ and mercy which it longs for.

Matth. 12. 20.

Reason. The reason of this order of Gods worke, why desire comes next after hope is this; because desire is that other affection which serves the great commandresse of the soule, the *will*, for these affections are as hand-maids to serve the *will*. The will saith, I will have this or that good, and therefore hope wait you for it, and desire, long you after it: Hope is the furthest and greatest reach of the soule; for when the soule is doubting and quarrelling, and saith, will the Lord doe good to such an unworthy wretch as I am: yes saith the

mind inlightned, mercy is intended towards thee, then hope goeth out to wait and looke for this mercy. Now when the soule hath waited a long time, and yet this mercy comes not, and he marvels at it and saith, the Lord hath said the weary soule shall bee refreshed: Oh where are all those precious promises? then the *will* sends out desire to meet with that good which will not yet come, and so desire goeth wandring from one ordinance to another, till it bring Christ home to the soule. As a gentleman doth when he expects some noble personage, hee sends out a man to wait in such a place, and bring him word whether he seeth him or no: afterwards when he returnes and saith he seeth him not, the gentleman sends out another messenger to meet him afarre off, and so likewise to bring him and give him entertainment: So it is with the soule of a poore sinner in this case.

Now how doth the Lord by that promise quicken up this desire? *Quest.*

I answer, the cordials that God lets in, and the motives that make the soule wander towards God are three, or thus: There are three speciall considerations of good in the promise that doe effectually worke upon the heart to bring desires after. *Ans.*

First, there is a peculiar good in the promise that is suitable to all the wants of the soule; there is a salve for every sore, *Esay* 61. 1, 2. Art thou a dead soule? goe to the promise, there is quickning for thee. Art thou a weake soule? goe to the promise, there is grace to make thee strong. Art *Motive* 1.

thou a damned loſt ſoule? goe to the promiſe, there is ſalvation to ſave thee. Art thou a polluted ſoule? goe to the promiſe, there is grace to purge thee. Doe you ſee your ſinnes, and feele the burthen of them? Oh away to the promiſe, there is abundance of comfort in the Lord Jeſus Chriſt: therefore let deſire be going and ſeeking up and down, and never returne till it bring the Lord Jeſus to me to the ſoule.

Motive 2. Secondly, as there is a fitneſſe in that promiſe ſo ſutable to all a mans wants, and this fitneſſe in that promiſe marvellouſly ſtirres up deſire after it: So the beauty and excellency of that fitneſſe gives full ſatisfaction to the deſire; as it is with a man that hath an old cankered wound, which puts him to dayly trouble and vexation; if this man ſhould heare of ſome ſpeciall ſalve that would forthwith take away his pain, and eaſe him; and withall would take out the dead fleſh, and heale him perfectly, how would this man deſire that ſalve? nay nothing would content him but that. So it is with the freenes of Gods grace, *Praier*, the *Word*, *Conference* are very good, and thou haſt had an old cankered ſoule, and a wayward peeviſh ſpirit, and theſe ſinfull luſts ſticke upon thee, and are ſtill vexing of thee, and theſe are not quite purged out: Oh, ſaith the ſoule, theſe old recourſes of baſe corruptions are ever dogging of me. Now if any bid this poore ſoule pray, and heare, and uſe the means; yes, ſaith he, theſe are uſefull and good; but I may pray, and heare, and receive the Sacraments, and yet goe downe

downe to hell for all these: But oh that *free grace* of God in Christ, *that* would blesse all these means, and make all effectuall to mee for my good. Oh that I had this *grace* above all the rest, *Cant.* 5. 8,9,10,11. *Ioh.* 6. 34.

The last motive in the promise is this, the consideration of that fitnesse and excellency in the promise, makes the humbled soule more sensible of his wants, and makes the necessity of a broken heart more unsufferable; so that hee can endure delay no longer. I confesse that when the eye is opened and the soule humbled in contrition, hee seeth his sinnes, and is burthened with his many wants; but the sight of this fitnesse of the good in the promise, and the intimation of the excellency of it, and the hope thereof makes him more impatient of delay; and therefore more violent in desire. When the soule begins to consider the glory and pretiousnesse of Gods free grace now revealed and made knowne in some measure, and when the sparks and beauty of it are kindled in his heart, now he begins to reason in this manner; What, is this the only excellency of the promise that can give content to my soule? Oh happy I (and blessed be God) that I may yet see the goodnesse which many never come to know; millions of men never heard the sound of this glorious grace and mercy; Oh happy I that know it; but miserable I, if I come to see this and never have a share in it: Many are my wants, and the greater are they, because I see the good they have deprived me off; and it had beene better for mee never- *Motive* 3.

never to have knowne the excellency of the good in the promises, than not to partake thereof; and the very consideration of this, that hee hath had some hope of receiving the good in the promise, makes him say, why not I? why not my sinnes pardoned? and why not my corruptions subdued? What, shall all my expectations bee void? What a fine plucke had I once for heaven? Shall I see heaven, and never come there? this makes him marvellous sensible of his misery, and marvellous watchfull in the use of the means to recover himselfe againe.

Vse 1. The first use is a ground of strong consolation, to stay the hearts of many poore sinners, in the midst of many infirmities that beset the soule: be thy weaknesses never so many, and thy temptations never so great, yet if thou canst but finde this smoaking desire, thy condition is good, thy consolation certaine: O but, saith the soule, *the sluggard desireth meat and hath it not*; I am afraid all is naught: Why, leave thou thy desire with God, and the time also, and bee not weary of desiring, and then thou shalt enjoy the benefit of it if thou faint not; doe thou what thou shouldest, and let the Lord doe what he will.

Object. Oh, but saith the poore soule, how can this be? my sinnes are more than my miseries; a little desire and a little grace will not serve my turne.

Answ. To this I answer, see what the Lord saith, *Esay* 44.3. *I will powre cleane water upon the thirsty, and floods upon the dry ground:* thou hast many and great wants, and much misery lieth upon thee;

thee; therefore God will not onely drop a little comfort into thy heart, but hee will poure it in; and if a little mercy will not serve thy turne, then he will poure flouds of mercy upon thee.

Oh, but saith the poore soule, this is all the difficulty, if my desire were sound and sincere, then I might have some comfort: how shall I therefore know that my desires are sincere? *Object.*

I answer, the signes of sound desire are these. *Anſ.*

First, as the desire is, so the *endevour* will be; if thou desirest earnestly, thou wilt worke accordingly. Now the labour that makes knowne the soundnesse of desire, discovers it selfe in foure particulars. First, he that labours from a longing desire, is content to use *all meanes* which are revealed and made knowne to him, because hee knowes not which will speed. Secondly, hee is carefull of improving all *opportunities* in the use of the meanes. Thirdly, hee will *hold out* in the use of those meanes, his wants and desires are constant, and therefore his endevours must needs be so too: as *Lament.* 3.49. These three former will discover many hypocrites, though most doe not come thus farre: but a terrified hypocrite, and a heart that hath beene awed, may doe all these, and yet bee naught too. But there is another triall of sound desires which will justle any *Hypocrite* under Heaven to the wall, and that is this: Though the poore sinner uses all meanes, and takes all opportunities in the use of those meanes, and is constant in the use of them, &c. yet the soule that is truly desirous of grace *Signe* 1. Triall of sound desires.

and mercy rests not in those labours; Alas, saith he, I labour and use the meanes, but what is that to me if I have no Christ and no grace, which I pray and heare for; the soule must have Christ, and mercie, and grace, which it desires, or else it will not be satisfied: a man hung up in chaines, cries onely for bread: so it is with a poore famisht soule, he desires nothing but Christ, and nothing else will satisfie him: this last signe none but a true sincere soule can have.

2. *Signe.* Secondly, he that truly desires mercy and grace, desires Christ for himselfe, and now when a man desires Christ for himselfe, then his desire is sound; as a maid that desires a man in wedlocke, she doth not desire the portion, but the person of the man, if I beg and die with him, saith she, if I never see good day with him, yet let me have him, and I care not; so the soule that desires Christ, not for profits, or by-aymes and ends, but for himselfe, it saith, let me have a Saviour, though I goe into prison and banishment with him, this is a heart worth gold, now when a man desires Christ for himselfe, it will appeare in two particulars:

1. First, hee that desires Christ for himselfe, will part with all he hath in the world rather than he will be without Christ. If hee cannot have a Saviour with that he hath, he will part with all, and this an hypocrite will hardly be brought unto: an usurer will part with all old gold, and his lands, and all for a great lordship, not for the lordship it selfe, but because he shall gaine more gold by par-

ting with his gold. So an hypocrite may bee content to hazard riches and honour, and all for his profession, because he thinks to gaine more credit by that hazard, but it is not for Christ himselfe. But a gracious good heart will part with all for Christ, and he will not part with Christ for all the good in the world, only he that desires Christ for himselfe, is content to take him upon the hardest conditions in the world: if Christ comes, let what will be come besides, hee is not like those *Iewes*, that would have had Christ and his crosse severed, there is no such Christ to be had in the world.

How to know whether we desire Christ for himselfe or not.

Marke 15. 32.

Secondly, the soule that desires Christ for himselfe is carefull to avoid all those inconveniences that may hinder him from Christ, as *Zacheus* did, *Luke* 9. this is the second thing.

Lastly, the soule that truly desires grace and mercie, is ready to receive it with thankfulnesse, and will entertaine whatsoever meanes may reveale, and whatsoever messenger may bring home Christ and mercy to his soule: an hypocrite may goe a great way here, but this is the right stroake: a gracious holy soule, the more spirituall the meanes are, and the more he hath of Christ, and the more cleare evidence of the Spirit there is, the more they are welcome to that person, that truly longs for Christ; the soule is willing and unwearie to receive that mercie which God offers; you never see a hungry man nice and squeamish when meat is set before him, but he falls to and fits at it.

3. *Signe.*

We come now in the second place to a word of reproofe,

Vse 2.

reproofe, which falls heavie: if this be so, that the Lord breeds a thorow and sound desire in the hearts of those he intends good unto (not a flashy desire, but) like the desire of a longing woman that must have her longing, or else she dyes, so an humble soule must have a Saviour or else he dyes, for what she said in regard of children, the humbled soule that hath a true desire after Christ saith the same, *Give me a Saviour or else I die.* This then is a bill of inditement against a world of men that lift their hands full high, and thinke their penny good silver, and are termed professours; if a man be baptized and comes to Church, this is that which upholds him in the time of trouble and time of extremitie, he desires to be holy, and he desires to please God. If the Minister reproves him, and tells him his life is naught, and his conversation wicked; You grace? no, no, you cannot have grace here, nor salvation hereafter upon these tearmes, your speeches are unsavoury, your life is unprofitable and unfruitfull, never thinke to have any grace if you thus continue: Hee then confesseth hee hath many weaknesses, and he cannot talke as he would, and words will come sometimes from him before hee is aware, but his desire is to please the Lord, and his desire is to be holy, and this is the businesse that brings most men into a quiet kinde of calme, and so they goe hudwinkt downe to hell. But what if I now prove that you never had a desire, I meane a true sound serious desire; what then? will you then give up the buckler, and yeeld the day,

and

and say, If this be so, then (good Lord) I am in a miserable condition? let your hearts be perswaded and yeeld to the point, are you come to the conclusion? if it shall appeare by the word and sound arguments, that you have no true desire, then you will yeeld you are resolved of it, that this true desire never as yet came into your hearts.

Now these men that never had any sound desires, I will referre to three rankes: the lazy hypocrite, the stage hypocrite, and the terrified hypocrite: All these it shall appeare there was never any true desire in their soules. Unsound desires discovered.

1. First then it shall appeare that your lazie kinde of professour never came to attaine this saving worke of God, to have a desire soundly set on in his soule, he will be content to give you the hearing, say what you will, and injoyne him what you please, be the duty never so exact, the course never so strict, nay if you will reprove him sharply, and deale roughly with him, hee is made of even mettall, his resolution is this, he will thanke you for your counsell, and blesse God for the meanes, and hopes he shall amend; he confesseth the evils you discover should be reformed, and the duties you command should be discharged, and he desires he may, and he hopes he shall, and when you have him here, you have the best of him, when he hath brought you hither he can goe no further, but stands still where he was, hee will fill your eares full of talke, but he will not endevour as he should; the former doctrine casts him

our as one that was never partaker of this found desire, for he that endevours nor desires not, his desires are flashy, and his labour is answerable, it was so in *Balaam*, it was hammered in *Balaams* forge; *Oh*, saith he, *that I may dye the death of the righteous*: but wishings and wouldings keepe no house (as we use to say) this was just *Balaams* fashion, Oh that I might dye the death of the righteous! but yet hee would not set one foot forward to walke with care and conscience before God: these desires are bred in the braine and understanding of a man out of some terrifyings of conscience, because knowledge saith, a man should do so, therefore he thinkes he doth so, but this is not desiring, it is lying and dissembling; I beseech you bee your owne Judges, you that are masters of servants, will you say that servant desires the furtherance of your estate, when hee will not set his hand to doe your worke; will you say, that messenger desires to doe your message faithfully, that will not stirre one step forward? you are so wise you will not be cozened after this fashion, you will not be thus deluded: the master saith, if you desire my furtherance, why doe you not labour then? and if you desire to doe my message faithfully, why doe you not goe about it then? O suffer not your selves to be deluded and cozened in those things which concerne your everlasting comfort, it is no true desire when a man will not labour in the use of the meanes God hath appointed, it is a delusion that will cozen you, not a desire that will helpe you at the great day of accounts;

accounts; would any have a harvest and yet neither plough nor sow? this is the practice of many in this point of desire, they thinke they desire Christ, and grace, and mercie, and yet never endevour after it: It is observable, *the sluggard desireth and hath nothing*, he desires meat, and yet he starves; he desires clothes, and yet is not covered; he desires riches, and yet dyes a beggar; his desire never accomplisheth any thing, he could be content to have this and that, but hee will doe nothing for it, therefore he hath nothing, this is the picture of a lazie professour, he desires mercy, and he desires that God would pardon his sinnes, and he desires that God would give him grace against his corruptions, but alas! the desire of the slothfull is all in talking, and because he doth nothing; therefore hee hath nothing at the time of his death, and day of his departure, hee hath neither mercy, nor favour, nor grace, nor assurance, but perisheth everlastingly: hence it is that the Lord dealeth with the sluggard answerable to his desire: *The desire of the sluggard killeth him*, saith the text, because he cannot get his hands to labour: some Interpreters, holy, and judicious, doe marvellous fitly expresse a sluggard by this place of Scripture; it is not said, because hee cannot get his heart to labour, but because he cannot get his hands to labour; as if he should say, it is good for a man to labour, it is good to heare and pray, but I cannot get my hands to it: the sluggard saith, prayer in his family is good and commendable, and the Lord requires it, but thy tongue will not speake,

Prov. 13. 14.

Prov. 21. 25.

speake, his knees will not buckle, the fault is not in thy tongue and knees, but in thy heart, therefore the text saith, his desire will kill him, and that will be his bane, for when the sluggard shall thinke he hath desired grace, and mercy, and pardon, and salvation, and shall misse of that hee thought hee truly desired, when hee lyes on his death-bed, and seeth that his desire vanisheth and comes to nothing, this will slay him, because his labour was not answerable, his desire was not profitable, his labour was nothing, therefore his desire brought him nothing. These lazie professours you would thinke there were but few of them in the world, but these lazie droanes swarme every where, and are the very plague-sores of our families and townes, they could be content to be as they ought, and doe as they should, but they never labour to doe that which God requires, therefore let me enter into some particulars, and I will ranke these lazie hypocrites into foure formes, that every one may see of which sort he is.

4 Sorts of lazie Hypocrites.

The first sort are those, who when they enjoy the meanes of salvation marvellous profitable and plentifull, when wisedome hath killed her fat things, and refined her wines, and furnished her tables, every one may come and eat of my meat, and drinke of my wine, now these lazie professours esteeme not, receive not any benefit by these blessings which God offers, and wisedome tenders to them, but complaine of too much bread, and too much wine, and too much manna, they will not take that mercy which is offered;

a Minister cannot force a power of grace upon their soules, or any of Gods precious promises upon their hearts, these are lazie droanes indeed. Doth that man desire a commoditie that will beat the Carrier that brings it to him, and cast it away from him? No, all the world will say he prized it not, hee desired it not, otherwise hee would have received it gladly, and given much money for it too. If a soule were hunger-starved, would hee not receive bread if it were offered him, or would he not call the man to him that sold bread, and buy it of him to supply his wants with the soonest, and say, let me be served first: So had these professours any longing desire after the precious meanes of grace and salvation, when mercie and salvation hath beene set upon the stall, and the Lord crieth, *Ho, every one that will, let him take of th e well of the water of life, and live for ever freely*; and, *Ho, every one that thirsts, let him come and buy wine and milke without money:* nay, many a poore Minister would faine leave his commodity behinde him, and saith, You must have it, and shall have it, and I will give you the buying of it; wee are faine to force Gods favours upon the soule, we beseech you to beleeve, and wee intreat you for the Lord Jesus Christs sake to receive mercie, and humble your soules, wee would force Gods favours upon your hearts: But will any man take these favours now? No, beloved, these lazie hypocrites will not prize this grace, they will not receive this mercie; many sweet promises, and many admirable precious things of grace and salva-

tion are revealed, but they neither passe nor care to receive any benefit thereby; this argueth that such men have no true desire after Christ Jesus. For a poore hungry sinner that is apprehensive of his owne weaknesse and feebleneſſe, hee longs; when will the feast day bee? and when will the Lords day come? And when hee comes into the congregation to heare the word, how carefully will he listen? and how diligently will he attend? and if the word comes home to his conscience, or if hee receive not comfort, hee cries out, Oh when will the dish come to the end of the table; I am full of doubts, good Lord resolve me; I am in trouble, good Lord comfort me; I have a proud stout stubborne heart, good Lord humble mee: thus the hungry soule longs after these meanes of salvation, and is willing to receive benefit by them, and a longing heart is at best ease when the word works most: But a lazy Hypocrite is at best ease when the word workes least upon him. And therefore when he thinkes the Minister will come to his soule, hee will not bee at home that day, he will be sure to be out of towne, he knowes the Word would have awakened him and affrighted him, and he cannot beare the blow; therefore he keeps away, and shunnes the hearing of Gods Word which would awaken and humble him.

Note.

2 Sort of lazy Hypocrites.

Secondly, of this crew are those, who when God hath taken away and deprived them of the ordinary meanes of grace and salvation; whereby he doth good unto the soule, they are well content to be without the same, they sit downe very well satisfied; if they have a Minister, they doe not

not greatly care, and if they want one, they are not greatly troubled, but they sit and are blinde, and never saw any need of a Saviour. All they can say is this (in a good mood) they marvellously extoll the goodnesse of God to such a place, and say; Oh the Gospell is a precious Jewell, but they will not goe out a mile or two to receive that mercy they doe so commend and want. I beseech you observe it: the childe that is almost famished, goes first to his father because hee hopes he will provide for him; but if the father bee careless and will not provide for him, hee will either beg, or buy, or borrow; starve he will not. So it is with the poore people of God, when they are famished for the bread of life, they repaire to their owne Minister, (and they ought to doe so,) and they should comfort and encourage them in the way of well doing in the preaching of the Gospell of the Lord Jesus. It is said, *God will send a famine not of bread, but a famine of the word*, and they shall goe from one sea to another, from one coast to another, and seeke bread, but shall finde none, how farre will men goe to seeke out bread in times of famine, rather than they will starve; then they will find their hands and legs, and goe though it be never so far for comfort: So it will be with thy soule, if thou hast a sound desire after the Word of God, were it so as it is sometimes in time of drought, that a company of cattell for want of water were like to bee spoiled, will not a man drive them a mile or two to water, that they may bee refreshed? Goe thou then downe *Amos* 8. 11.

into thine owne conscience, and condemne thy owne soule: hadst thou as much care for the good of thy soule, as thou hast for the good of thy cattell, thou wouldst goe as farre to heare the Word preached, that thy soule might receive comfort and refreshment thereby. When the famine was sore in the Land of Canaan, *Iacob* did not say to his sonnes, let us sit still here till the Egyptians send us food, but, *get you up thither, and buy some, that wee may live and not die.* That which was in *Iacob* would be in thy soule, if thou hadst a sincere desire after the riches of Gods mercy in Jesus Christ.

3 Sort of lazie Hypocrites.

Thirdly, those who when they have the means of grace and salvation, are content to use them, and if they want the meanes will seeke out for them, but yet are not carefull and watchfull to prevent those inconveniences, and to remove those hinderances which prejudice and hinder them from receiving that benefit by the meanes which they want and desire; these never had any true and sound desire after Christ, and therefore never shall receive sound grace so continuing. Of this sort are your tipling Gospellers, for there are such a generation in the world: a man may have the name of a *professor*, and yet bee a secret drunkard. First, hee seeth his evill and confesseth it to God, and prayeth against it in the morning; yet he will venture into that company, and seeke after those occasions, whereby he may be brought to commit the same sinne againe: And he saith, alas, it is my fault, and it is my infirmitie; my desire

desire is to abandon it, but all flesh is fraile, and alas, what would you have me do? I pray against it, it is not I but sinne; and therefore if I be overtaken and drawne aside with it, pitty is to be tendered, and you must pardon me; thus hee heals himselfe. No, no, let such men take notice of this: It was not a true desire as wrought in thee, it was onely a deceit. Is that man desirous to keep his mony, that will go into such company as he is sure will couzen him of it, or goe in that way where hee is sure to meet with theeves that will rob him? No, experience teacheth us how tender men are to goe in such company, or to travell that way where they may be assaulted. So I say of these, had the Lord ever wrought effectually upon thy soule, and had thy heart beene enlarged with desire after the mercy which God offers, when thou hadst good exhortations, admonitions, and many sweet promises made knowne unto thee, thou wouldst not goe amongst theeves and robbers that should deprive thee of the comfort which thy soule hath received from the Word.

The fourth sort are those, who though some duty bee prescribed, and some particular service revealed to them, and exacted from them by the Minister, yet they will not set upon any duty, but carelesly cast it off and not attend thereunto: these never attained any sound desire in their soules. I doe not say hee that omits a duty upon occasion, either out of *temptation* surprising him, or *occasion* prevailing: But when a man is informed

4 Sort of lazie Hypocrites.

med and convinced in his conscience that hee ought to doe what the Word requires, and yet will not set upon it, but carelesly neglect the same; this argueth his soule was never quickned with any sound desire after the thing, because he would not labour for the thing hee desired. Hee that is desirous to speake with a man, is not content to goe to one place onely and aske for him, but hee will seeke from place to place, from man to man, and never rest till hee findes him. So it is with a heart that is soundly desirous after grace: it will not only take up some duty which God requires, but if there bee any service which the Word reveales, or any duty the Lord commands, hee will take it up, and as hee is able set upon the dutie. Sometimes a man may neglect a dutie he knowes not of, but if hee be informed and convinced thereof, hee cannot but set about it, if hee desires to gaine good thereby. Therefore if any man hath wronged any by false dealing, *theeving*, or *pilfering*; the servant, the master; the childe, the father, the chapman, the buyer, &c. let that soule know it is his duty, and God requires it if ever he will have peace of conscience, and the evidence of Gods love made knowne to him in the pardon of his sinnes, that he must make restitution. We see *Zacheus* when God had opened his eyes, and given him a thorow desire to come home and receive Christ, made an open proclamation; *If I have wronged any man, let him come, and I will restore him fourefold.* If there be any that I have cozened by my false weights, and faire pretences:

Luke 19. 8.

If

If I have wronged any man, not of foure pounds, but of forty, a hundred pounds; not some man, but any man, I will restore, &c. Beloved, this is a duty which God requires of every soule; and this is a way whereby thou mayest get some comfort to thy selfe, if thou art content to renounce thy sinnes, and receive mercy in the pardon of them. If therefore any here present shall goe away and hide his *stollen waters*, and bee loth to restore that which hee hath gotten by his cheating and false dealing, but saith his estate will be impoverished, and hee shall bee cast behinde hand; and what will the world say, I shall quite bee shamed for ever: Why, if thou beest afraid of shame, deliver thy money into the hand of some honest and faithfull Minister, and let him make up the matter privately. But what, dost thou tell me of poverty? thou hadst better be cast behinde hand, than bee cast into hell. Dost thou desire grace and mercy? Hearken what the Lord saith, this duty must bee performed, if ever thou receive mercy, set upon that duty then, or else thou shalt never get pardon of thy sinnes. So now wee may see by these particulars, that the world even swarmes with lazy Hypocrites, and that there is but little sound desire after grace. How many have the meanes and will not use them? How many want the meanes, and will not seeke out for them? How many seeke out for the meanes, but yet are not carefull to avoid those hindrances which may hinder them from receiving benefit by Gods Ordinances? How many are informed and convinced

of

of many duties, that ought to bee done, and yet will not set upon the performance of them? What can any one say against this truth? *Salomon* saith, *in all labour there is abundance, but the talking of the lips tendeth to penury:* So say I, in all sound labour and sincere endevour there is profit; If thou endevourest truly after Christ, and if thou dost labour after grace in the use of all meanes constantly and unweariedly, there is a great deale of benefit to be gained thereby; but all thy talking and wishing tends to penury, it will bee thy bane in the end. This is the first sort of those that have not a sound desire, which I terme lazy Hypocrites.

*Prov.*14.27.

2 The second sort are such as I call stage Hypocrites, that act the part of profession curiously, as *Ahab* acted the part of fasting; for *he humbled himselfe and put on sackcloth*, &c. Now there is the same difference betwixt a Stage Hypocrite, and a true sincere professour, as is betweene a chapman that buyes for gaine, and a chapman that buyes for necessity: He that buyes for gaine, will have his penny-worth, or else he will none of the commodity; hee will have it worth his mony, or else leave it: But a poore famished soule and hunger-bitten creature, that buyes for meere necessitie, must have it and will have it what ever hee wants beside: hee stands not upon *Ifs*, and *Ands*, but give me grace and take all; hee cares for nothing else. Now of these Stage Hypocrites, I will set downe two sorts, because I desire to lay them naked.

And

And first those that will take up so much of Christ and the Gospell as may stand with their credit and with their estate, they will embrace all those truths that are not troublesome but profitable, that are of honour and credit, and will goe off roundly, these they are forward to take up: But to have all Christ, and nothing but Christ, by no meanes they will yeeld to. Now the Lord be mercifull to us, this is the religion of many; looke into every mans family, consider every mans course, so much of the Gospell as will serve our turne, so much wee will welcome and trade in. But to come to the congregation only for Christ, that is a shame, and to be strict in ordering ones family, we know not what it meanes. So a shopkeeper will have so much religion as shall inable him to pray in his family, and conferre as occasion serves, and to towle in a customer, and put off a crackt commoditie, thus farre hee likes religion: but when he comes to this, to have so much religion as shall make him feare to doe any wrong, so that if a poore childe or silly woman should lay him downe a groat or a tester more than his commodity is worth, he dares not take it, but give it backe againe: Oh this will doe him no good, he can gaine nothing this way: doe these men desire religion thinke you? Many a maid would faine marry a man because he hath a good estate, and can make her a good joynture, but that the man should rule her, and she be obedient to him, this shee will none of, all her desire is to have a rich joynture in his estate. So many professe the

1 Sort of stage hypocrites.

Gospell, because it is a matter of credit, and great men cannot countenance the Gospell so much as the Gospell credits them: but if thou wilt not be content to be ruled by the same, thou art an adulterous professour, thou never didst desire Christ for himselfe, but for thy owne aymes and ends, only to make a booty of Christ; but now a good heart, a gracious soule, that hath this desire, set on by the Spirit powerfully and effectually, will bee content to have all Christ, and nothing but *him* in every thing he enjoyes. A covetous man desires wealth, and would he have but a little? no, he cries, more, more, and hath never enough: the ambitious man desires honour, and is never satisfied. So hee that longs for the Lord Jesus, will have all Christ, and every thing in Christ, and Christ in every thing; hee will have a Saviour what ever he wants besides. A childe that longs for the meat on the table, when his father gives him a peece, hee eats it; his father cuts him another, he eats that too; then his father bids him goe downe; no, but more of that, father, he still begs more of that, and is never content. So it is with a soule that desires grace for grace sake, and Christ for Christs sake, he cries still, more of that grace, and more of that Christ. If Christ comes to reprove him, he takes that; if Christ comes to condemne him, well-come; if Christ come to reforme his sinnes, hee rejoyces, and would have more of that still; Oh more mercie, and oh more grace, and more holinesse, he can never be contented, he can never be glutted with that.

The

The second sort of these stage hypocrites are those that goe further than these, they will use all Gods ordinances, but when it comes to part with any thing for Christ, and to suffer any thing for the Lord Jesus, then they shake hands; this was *Peters* folly, but it was in a temptation, when the damsell said, *Thou also wert with Jesus of Galilee; he answered, I know not the man*; he knew not that Christ that was now in trouble. So when the Gospell comes to require *suffering*, and *contempt*, and *disgrace*, we know not the Gospell, wee have another Christ, and another Gospell *then*. Carnall men deale with Christ, as *Achish* King of *Gath* did with *David*, when hee had remained some yeares with him. *Achish* was to goe to battell, and *David* was desirous to goe with him, but the Princes were against it, and *Achish* said, thou art upright, I have seene no evill in thee, but only *the Princes doe not favour thee*, and therefore *David* must not goe. This is the guise of this base, rotten, and sinfull age of the world, they say this and that holy course is commendable, and honourable, but they feare ill times, and they are out of date, and so leave it where they found it; therefore urge your great men with strictnesse, and they reply presently, what will the world say then, and what will the world thinke then? here is their religion: It is no matter what the world saith, I will tell thee what God and the Word saith, thou that art a stage professour, a meere outside Christian, the Lord never yet wrought any sound desire after grace in thy heart to this

2 Sort of stage Hypocrites.

day; of this sort were those we reade of, that be-
Iohn 12. 47. leeved in our Saviour, but durst not professe him by no meanes, they wished things were better, but because things are as they are, they will doe as the times doe: the text saith, *They loved the praise of men more than the praise of God:* so it is with these men, they weare such and such fashions, because Gentlemen weare the same. I tell you, you love the guise and applause of the world more than the mercy and promises of God in Christ. It is that which is also observable in the young man, he held out till Christ came to this, *to sell all.* So also in the other, *Matth.* 18. that professeth to our Saviour, *I will goe with thee whither so ever thou goest*; Wilt thou, saith Christ? but thou
Matth. 18. must know upon what termes then, *The foxes have holes, and the birds of the aire have nests, but the Sonne of man hath not where to lay his head*; if thou follow me, saith Christ, thou must have povertie, and shame, and disgrace, therefore thou hadst best looke before thou leape: away went he when he heard this, wee never heard of him more. So these men say, the profession of the Gospell is good and commendable, but when we come once *to selling all*, then they are gone, they will not meddle with it. Now had a man a longing desire indeed, he would not delay and demurre the time, nor passe what men say or thinke, but he saith, let me have what I need, and let men say what they will; I passe not what the world esteemes of me, let mee have that mercie I need, and that grace I want, let me have Christ, and let men speake their pleasure.

pleasure. We have done now with the two first sort of hypocrites, which discover, they never had this true longing desire wrought in their hearts. I come now to the last.

There is another sort that have gone very farre, and yet fall short of the truth and soundnesse of this desire, and they are terrified hypocrites, such as God hath revealed the vilenesse of their sinnes unto, and shewed them the baseneſſe of their abominations, even all those privie haunts of their lusts and sinfull distempers, the Lord hath made this cleare to their judgements, and hath also let a veine of vengeance into their hearts, and kindled the flashes of hell fire upon their consciences, hee hath shewed them their sinnes committed, and hell fire gaping to receive them: I beseech you marke, it is strange how this person will bestirre himselfe, his desires are very vehement, his endevours extraordinarily abundant, in every way that concernes his good, so that a man would wonder that any man should doe what he doth in this time of extremitie; and the ground is this, the horrour of conscience and guilt of sinne is upon him. You can goe away with your pride and stubbornnesse now, and make nothing of it; what, you afraid of a Minister, and of the judgements of God denounced? no, if hell were set open before you, you would not be afrighted thereat: well, the Lord will teare that heart of thine one day, and rend the gall of that soule of thine one day; and observe it, when the Lord doth this, as the horrour of conscience, and 3 Sort of hypocrites.

guilt of sinne is unsupportable, so it is admirable to observe what a man will doe to bee rid of it: and the passages of a terrified hypocrite discover themselves in two particulars:

Signes of a terrified Hypocrite.

First, he will be lingring and hankering after some corruption, he will be playing with edged tooles with the flie about the candle, and will venture farre upon those occasions that may draw him into sinne; as a drunkard will be content to be called into an ale-house, that he may have occasion to tipple; but a gracious heart though hee loathes all sinne, yet he loathes that most which he hath most loved; as an adulterer flyes from all loose thoughts, as from a Devill, as from hell, and from all occasions that may give way thereunto.

2 Secondly, in this hypocrite you shall finde commonly this note, hee will slight and slubber over some smaller sinnes, as he thinkes, and some lesser corruptions, and though hee bee taken aside with some distempers, yet this and that service he can doe, this and that prayer he can make, such duties he can performe, that will make all whole againe. But thou hypocrite, doth the Lord Jesus Christ give thee power against one sin, and not against every sinne? dost thou finde one sinne vile, and not another? thou willingly deceivest thine owne soule: for that soule that hath beene truly wounded with the uglinesse of sinne, dares not meddle with it, but if reproofe comes, it yeelds, if any thing be amisse, he will reforme it, he will rather be miserable than sinfull.

Nay,

Nay, in the third place a terrified hypocrite it is marvellous what he will doe in pretence of religion for Christ, hee will part with any thing, hee cares not for shame, when men point at him, what, you turned professour now? I have knowne the time you have hated and railed at such, hee cares not for this, let them say what they will, nay, even persecution he will suffer contentedly, and never seeke Christ all this while; what is the reason of this? why, he findes now by experience that hell-fire is worse than wild-fire; tell not mee of reproach, saith the poore soule in horrour of heart, tell mee not that men will scoffe at me; I had rather have wild-fire about mine eares, than hell fire upon my conscience, any thing that will cure mee and heale mee shall be well-come; it is hell where I have beene, and it is horrour that hath seized upon my soule, and I had rather doe or suffer any thing than thus continue; and all this is for ease now: for horrour of conscience is greater than all the plagues in the world, and therefore he will be content to beare that one, so he may be rid of the other; hee had rather bee shamed than plagued; rather bee banished than terrified; rather imprisoned than tormented: yet onely seekes his owne ease, not a Christ all this while: And therefore experience hath taught us this, that many after a great deale of terrour and horrour of heart, when the pang is over, have returned, and beene as vile, and as base, and as sinfull, nay, haply worse than ever they were before: the reason is, they have gotten their desire now, 3

now, and they care for no more, they have gotten their eaſe and quiet now, and as for Chriſt, and grace, and holineſſe, they care no more for them, becauſe they have no more uſe of them: Nay, to goe further (obſerve it) this poore creature may in his owne ſenſe and feeling apprehend and thinke, that he doth renounce all ſinne truly, and that he puts the higheſt eſteeme and greateſt account upon the Lord Jeſus Chriſt above all things in the world; if hee looke into his owne apprehenſion, he may thinke he doth thus, and yet the union and league betweene ſinne and his ſoule was never broken, all this may bee in ſenſe and feeling, and an honeſt Miniſter, if he be not very wiſe in charitie, will judge ſo, as ſhall appeare by this inſtance: Take water ſeething hot, though in nature it is the coldeſt of all elements, yet while it continueth on the fire, it growes ſo hot, that a man ſhall feele no cold at all in it, but yet there is a principle of cold remaining in it (as the Philoſopher conceives) for plucke the fire from the water, or the water from the fire, and it will returne to coldneſſe againe, and freeze the ſooner, becauſe when it is taken from the fire, it beats out the heat with the more violence: Now the reaſon why the cold was there, and yet not perceived, was, becauſe the fierceneſſe of the heat did over-maſter it, and made it retire, and not expreſſe it ſelfe in outward appearance. So it is with this terrified *hypocrite* in theſe pangs of extremitie, and horrours of conſcience, when the ſoule is poſſeſſed with the fierce indignation of the

the Almightie, when the flashes of everlasting vengeance seize upon the heart of a sinner; this takes off the pleasure, delight and content, which the heart had in sinne: though the soule love it, and the heart embrace it, and the spirit close with it, yet he can find and feele in his owne apprehension no pleasure at all in sinne, nor no sweetnesse in his lusts, by reason of the domineering vengeance of the Lord, which takes off all the pleasantnesse that was in it before. And therefore the adulterer that hath his dalliances every morning, if God let the flames of his vengeance once into his soule, as hee hath flamed in lust, all his sweetnesse and delight in sin will vanish away in his owne apprehension, but yet his soule cleaves to his base lusts still, and his heart is knit to them, and the league and combination betweene sinne and his soule was never broken and parted. So that by this we may see, why a sinner in his owne apprehension may thinke hee hath no delight in sinne, and yet there is a league betweene sinne and the soule still, and this Hypocrite may thus continue all the while the sound of the stroke is upon him. If haply his affections be stirring after some sinne, then saith conscience, You remember what was done before, you remember what you did such and such a time; would you fain be in hell againe? I will arrest you for this one day (saith conscience) and so his soule flieth off from his cursed distempers, not that the union between sinne and his soule is broken, but onely his corruptions for the present are abated for acting. By

this time you see the reason why I entred upon this point, which was this, to undermine the bottome that beares up the soules of many carnall men in the world, and to cut off all pleas, and to raze the foundation of all carnall confidence under heaven: therefore I beseech you marke it, you will say this is marvellous hard, these truths are marvellous terrible.

Quest. But some may say, What, doe you thinke that all those which will not come under the power of the Gospell that enjoy it; Doe you thinke that all that will not seeke out for the Gospell, that want it; Do you think that all those who are not carefull to prevent those inconveniences, which may hinder them from the benefit of the Gospell; Doe you thinke that every man that is informed and convinced of a duty, and will not take it up, hath no desire after godlinesse? Doe you thinke if a man will not part with all, and be content to bee vile and base for Christ, that hee hath no desire after Christ? Doe you thinke a man may take up all duties for his owne ease, and seeke Christ in them?

Ans. Beloved, I speake not my owne thoughts, but it is cleare out of the Word of God, that none of all these sorts of persons ever yet attained a true longing desire after the Lord Jesus Christ. You told mee in the beginning if I could prove this, you would yeeld the day; therefore take these truths home to your soules, and reason and parly soundly and thoroughly with your owne hearts after this manner: Why, how farre am I from heaven?

heaven? If the Lord hath not yet opened mine eyes, and humbled my heart, and enlarged my soule; If I never yet had a longing after a Saviour, what not desire heaven; how then can I dreame or thinke that God will shew mercie to my soule in the pardon of my sinnes? If no desire, no Christ; no desire, no Heaven; but I have no desire, therefore no Heaven, no Christ, no happinesse. The Lord settle these things upon your soules, that you may never give quiet to your hearts, nor rest to your soules, till you finde this sound desire wrought in you. Beloved, what will you doe for heaven, if you cannot so much as desire to come to Heaven and Happinesse?

But here some will say, this is a very strict course, this is a very narrow passage indeed; let us see how we may not bee couzened in our condition, nor deceived by resting in our performances, &c. I referre my answer to these three conclusions. *Quest.* *Ans.*

First, thou must know that the *remainders* of those distempers, (that a man should rest upon the merit of duties performed) are such remainders of sinne, as will sticke to us and remaine with us so long as we live on the face of the earth: But when once the Spirit of the Lord takes possession of the soule, it counterworkes and digs deeper than these distempers: for the good Spirit of the Lord that seizeth upon the heart truly humbled, goeth betweene sinne and home; it goeth betweene sin and the soule continually, and makes a greater evill appeare in the soule, than is the *Conclusion* 1

evill of punishment, and makes knowne a greater good to the heart than ease, and the removall of the outward plague and horrour: The Spirit of God undermines these distempers and corruptions: the corruption of the soule would faine have ease, but the Spirit saith there is a better good than ease, that saith horrour is terrible, but the Spirit saith sinne is more miserable. Loose as it is with a good Cordiall, it will worke out a distemper, though it lie long in the heart of a man, yet it will drive it away at length: So it is with the almightie worke of Gods Spirit, which possesseth the heart of the soule truly humbled. (I would faine expresse my selfe more fully) You must know that these shifts of spirit, and privy prankes of heart whereby the Devill windes himselfe in upon a terrified conscience, they are the last cast, the maine hold of Satan, he is now driven into his trenches, and therefore he will play fast and loose a long time, and discover desperate subtilties.

Originall corruption is like a fountaine; now a fountaine hath many Conduits, some nearer, some further: but if there bee any water in the Fountaine, the neereſt Conduit will have it sooneſt. So if there be any originall corruption (as there is in all) it will be sure to bee seene in this Conduit of selfe-ease and selfe-confidence in horrour to bee avoyded, and duty to bee performed. The Naturalist observes, the heart is the last that dies; therefore though the eyes bee dimme, and the tongue falters, and the hands bee feeble; yet

yet the pulse of the heart will goe still, so long as there is any life there. So it is here, the pulse of originall corruption will bee seene in these base distempers of spirit, which cleave unto us whilest wee live in this world; but they are still undermined and opposed by the Spirit of God.

Secondly, judge not thy selfe in time of extremity and horrour of Spirit, by the not stirring and not moving of thy affections to sinne. Doe not thinke thy estate good because thou findest not this, neither judge thy condition ill because thou findest some corruption stirring at such times, for that is the false ground of an Hypocrite; he judgeth the water to be meerly hot, because he can feele no cold; he thinkes hee hath no love to sinne, because hee cannot feele that hee hath any affection to it in the time of horrour: but he is deceived, for the act of sinne may be overpowred, when the union betweene sin and the soule still remaines. As for example, a poore Saint of God may have Gods Spirit and yet never perceive it, because the Spirit may som times either suspend his action, or else the action may be overclouded by the distemper. So it is here, Satan may rule in the hearts of the children of disobedience, and cast in the seeds of base corruptions, and build holds of distempers, and the poore soule not understand the same. *Conclusion 2*

But how shall a man judge himselfe in such times? *Quest.*

I answer, In such times labour to see how thy *Ans.*

minde is inlightned to see the beauty of holinesse, and how thy understanding comes to prize the excellency of goodnesse for it selfe, how thy heart stands bent to entertaine all the truth and goodnesse of God made knowne unto thee. And (marke what now I say) if thou desirest holinesse for it selfe, and the bent of thy heart is after holinesse, so that thou canst not bee content to bee eased by holines, unles thou beest possessed, overpowred by holinesse and the vertue thereof: If it be thus with thee, judge thy selfe by this means. Suffer mee to expresse my selfe after this manner, that every one may understand: Conceive two women, the one sicke, the other in love, both desire the Physitian; the sicke desires the Physitian, to bee healed by him, the other desires him not so much to be healed, but shee is desirous to be married to him. So it is with the soule that is carried in a kinde of love and affection to godlinesse, hee would not have Christ onely to heale him, but he would be married to Christ, that hee may enjoy the God of all pardoning, that he may enjoy the God of all purging and purifying. Take notice of it, sometimes men in times of sicknesse use that for physicke, which in the time of health they used for common diet: So a gracious and holy heart in the time of terrour and vexation of conscience will embrace holinesse, not for physicke sake onely to be healed by it, but for diet sake to live by holinesse, that hee might take possession of holinesse, and that holinesse might take possession of him: this is the best

judge-

judgement the soule hath in time of extremity, for marke some passages of this nature. It is possible out of selfe-love for the preservation of a mans selfe, to desire ease and quietnesse; but hee cares not by whom, if God, or Christ, or Holinesse, or Prayer, will ease him, let them doe it, and all this may bee for meere selfe-love, not for any love of Christ or holinesse at all. But to have the soule carried with desire to a supernaturall good, to holinesse in the beauty thereof, that it may enjoy it, and be possessed of it; corrupt nature cannot, corrupt nature will not come to this, it is the Spirit of the Lord onely that can enable a man to doe it.

Suffer mee to expresse a passage or two this way: the extremity of Gods indignation is a farre greater evill than all the good things in the world can be comfortable; it is a farre greater evill than any thing here below, better to bee in beggery, better to bee in prison, better to bee persecuted, than to be tormented, than to be set upon a continuall wracke by the horrour of conscience: Now as the indignation of the Lord is a far greater punishment than these; so the ease from this is a greater good than can proceed from the things here below, the ease is answerably good, as the indignation is evill. A wicked man would have ease for his sinnes; therefore his sinnes are a greater good than his ease. But a gratious heart desires holinesse beyond ease and sin, and all, though hee were in the greatest extremity. I expresse it thus: A gratious heart if he had all the ease in the world,

world, if hee had not holineſſe, hee could not bee ſatisfied; and if he had holineſſe, though hee had not eaſe, hee would bee contented: I ſay, had a gracious heart eaſe and quiet, and yet had a vile and polluted ſoule, if his old diſtempers were ſtill remaining, and his old corruptions ſtill continuing, he would complaine and ſay, I have eaſe and quiet now, but my heart is as bad as ever. If hee had eaſe and not holineſſe, he could not bee ſatisfied if hee were of a right ſtampe, and if hee had holineſſe and more power againſt ſinne, and the preſence of Chriſt prevailing with him, and purging him from corruptions, he would bleſſe Gods Name: that is the ſecond.

Concluſion 3

The third concluſion is this, doe not content your ſelves in this, that you ſee a need of a Saviour, becauſe your minds are inlightned therein, and your reaſon perſwaded thereof, when in the meane time you place a kinde of confidence upon the duty performed, and ſervice diſcharged, and thinke to bring Chriſt thereby to bee at your becke, and you in the meane while doe what you pleaſe, this is a wonderfull cunning craft of Satan. This I ſay then, A man may ſee a need of a Saviour, but doe not quiet thy ſoule becauſe thou knoweſt it muſt bee ſo, and becauſe thou findeſt by experience thou canſt not helpe thy ſelfe; the guilt of ſinne ſtill ſtickes upon thee, and therefore a Saviour now muſt helpe thee. I ſay, content not thy ſelfe with the meere notion of it, to ſay I ſee it muſt be ſo, and ſo it ſhould bee ſo, and reſt thy ſelfe contented in the performance of ſervices,

How Satan deludeth the ſoule.

vices, and thinke to bring a Saviour to be at thy becke, to doe what thou wilt for thy soule; this is a slight or secret that Satan hath pinned to thy soule. Many thinke to have a soveraigne authority over Christ when they have performed holy duties. So that an Hypocrite doth not use the means to be led to Christ, that Christ may dispose of him; but he takes up his duties to be commanders of Christ, that hee may dispose of Christ to serve his owne turne: so that he makes Christ an abettor of him in his wickednesse, not a subduer of his corruptions. This is a marvellous deceit, when men rest in their owne abilities, and so abuse Christ, not entertaine him. An Hypocrite prayeth not for mercy, that mercy may rule him, but that hereby hee might command Christ, and dispose of him, to take away the sting of sinne, that so he may dally with sinne. And this will appeare in two passages. How Satan deludeth the soule.

Observe in the first place before the commission of sin, how thy heart is in the performance of duty; doth thy prayer, and hearing, and performance of services, make the venturous and foole hardy to meddle with corruptions? then it is a certaine ground, thou placest carnall confidence in thy owne performances. As for example; If a professor should say, what if I doe now and then sinne? and what if I doe now and then pilfer and use false weights and measures? I will pray but so much the more, and fast so much the oftner; will not conscience then be satisfied? It shall be satisfied, I will command it, I will put in baile *Rule* 1.

for my sinne, and pray against it: Now (I beseech you observe it) this praying and performing of duties, is meerly to command a Saviour to give allowance to sinne, that so he might commit sinne freely. As who should say, I have authoritie over my Saviour, and he shall pardon my sinnes, and give me allowance to commit sinne. Oh the wretched villany that is in a mans heart. Fearfull is thy estate (whosoever thou art) that makest thy performances an abettor of thy distempers, so that thou doest thy duty not to enjoy Christ, that he may helpe thee to prevent sin, but that Christ might take off the venome and indignation of sinne, that so thou mightest commit wickednesse without suspition or distraction.

2 *Rule.* Observe in the second place, how thy soule behaves it selfe after the commission of sinne. Is it so, that a man can finde after the naked discharge of the dutie, all quiet and calme, notwithstanding he lives in a daily course and practice of sinne, so that he prayes, and lyes, he fasts, and couzens, and yet this makes all whole? I tell you it is an undoubted argument, that that soule did place a carnall confidence in his owne performances, and never attained to a Lord Jesus Christ in the duty; for he that seekes a Saviour in his duties, and rests not upon his selfe-performances, he brings a Saviour, a Christ into his soule: and marke what followeth, Christ brings pardoning vertue, and purging vertue with him, and gives him more power against his corruptions, and more suspi-

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tion over his soule than ever he had before. So that the soule begins to quarrell with it selfe, and lies down with shame, & saith, What shall I think of my praying and hearing? Where is the vertue and power of it? did ever Christ heare my prayers, or come into my soule by his ordinances? where is the purging vertue then to cleare me of my sinnes? where is the purifyng vertue to cleanse mee from my corruptions? This is a ground of a gracious heart that placeth not any confidence in holy duties, but onely in the Lord Jesus Christ, it will sinke in regard of the failings in his best duties, and never bee quiet before it gaine vertue and holinesse from Christ

The third use of the point now remaines, which is a use of exhortation; and I beseech you, be exhorted and intreated in the bowles of the Lord Jesus Christ; since you see the way that God hath chalked out before you, since you see the marke and white at which you must levell and ayme; what then remaines, but that wee should have our hearts carried, and our affections rightly disposed to ayme at this marke? You see what the Saints will doe, and what God doth doe, their hearts are quickned to long for Christ; labour thou to be such as they are, strive, that what others have, thou mayest likewise attaine unto, and bee possessed of; provoke one another, stirre up one another, and say, Are our desires quickned? doe we long for a Lord Jesus Christ? this is that we must come to, if we looke for happinesse, either here or hereafter. 3 *Vse.*

Quest. But you will say this is worth the while indeed, and the dutie is worth the performing, but what are the meanes whereby a man may procure this at the hands of the Lord?

Answ. The meanes are foure (I beseech you thinke seriously of them) how the heart may be wrought upon, and the soule finde this blessed desire; get this, and you get heaven, it is worth the while, Oh that we had hearts to labour for it.

1 *Meanes.* The first meanes is this, be acquainted thorowly with thine owne necessities & wants, with that nothingnesse and emptinesse that is in thy selfe: the thing is propounded easily, but the skill is to worke it upon our hearts, which will be most hard and difficult. We have many wants all of us, but wee worke not our hearts to see these, and to bee sensible of them. Therefore worke thy soule not only to be sensible of all other wants, but also of this want of desire, (I speake now to those that want this desire, not to those that have attained it already at the hands of the Lord) as therefore thou findest many wants in thy services, and many weaknesses in thy performances: So take notice and consider of the want of a sound and sincere desire after the Lord Jesus Christ, and worke thy heart thereunto the more by these two practices.

1. *Practice.* First, labour to cut off all those carnall pleas and pretences, which would perswade thy heart, and that falsly, that thou doest desire the Lord Jesus Christ. This is an old rule, the soule is never couzened, nor never commits a sinne, but it hath

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a pretence for it. Therefore abandon all those carnall pleas and foolish imaginations, which delude thy soule, and perswade thy heart that thou hast desired, when indeed thou hast not: for this I say, a false presumption that a man hath a thing, doth hinder him as much from desiring of it, as if he possessed it already. Wee finde it in nature, Simile. the stomacke is pinched with hunger, because meat is wanting; now from this hunger there followes a great endevour to get succour and supply, but if there come a cold winde, that overpowers the stomacke, and takes away the hunger, and the winde in a mans stomacke deprives him of his appetite, though he hath no meat: So it is with the soule, there is a great want of mercie and comfort, and assurance of Gods love, the soule stands in needof holinesse to purge it, and mercie to pardon it; Yet when a man hath a fond fancie that all is well, and all his desires are good, he fills his heart with a vaine foolish desire, and that takes away all his endevours, and the presumption that he doth desire, doth make him as well contented, as if he desired indeed. So that I beseech you, be not careleſſe, doe not groundlesly cast away the word that would informe thee, and convince thee.

When you heard the word of the Lord, your lazie hypocrite, stage hypocrite, and terrified hypocrite applaud themselves, and clap themselves on the backe, and they know what they know, contenting themselves, and perswading themselves as they did before, they care not for the

Word, nor Minister, &c. which comes to passe by cherishing these false pretences, that they doe desire Christ, miserably deluding their owne soules, and utterly taking away the edge of their desire after grace and goodnesse. The Laodicæan Church was rich, and wanted nothing; She *wanted nothing*, why? because she said, *Shee was rich, and yet shee was poore, and blinde, and miserable, and naked.* Shee presumed shee was rich in grace, and therefore wanted nothing, shee presumed shee had cloathing, and therefore needed not to desire white rayment, &c. So that a presumption that a man hath a thing, makes him careless to get the same. Therefore now yeeld the day, and give up the bucklers; I would have every one that hath heard the word, to yeeld and give up himselfe to the authoritie of the same: And say, the truth is, I never desired aright; say one to another, and informe one another, and question one another, and confesse, the truth is, my desires were deceits and fancies, no sound desires; and it is Gods great mercie, that I and my flashy desire were not flaming in hell long before this day. No, no, the truth is, I am a lazie hypocrite, I am one of that nature, that will turne with the doore on the hinges; I say, I hate my base distempers, and yet continue in them; I pray against sinne, and yet live in sinne; thus call upon thy heart and conscience, and say, I am the lazie hypocrite, God hath informed and convinced me of many duties, telling me what I should doe, but yet my heart could never bee brought unto it, to pray in private,

Revel 3. 18. opened.

vate, and make satisfaction to those I have wronged: God saith, I must restore these ill gotten goods, and yet the truth is, I would never part with them hitherto, but retaine them still, therefore I never had a true desire. Yet againe (I beseech you helpe one another) goe home and reason with your selves, the truth is, I am the stage hypocrite, I onely make a bootie of Christ; even so much religion as will serve my honour, and my ease and credit, I will take up, but when it comes to suffering once, that my life, or liberty, or prosperitie lye at the stake, then farewell Christ and grace: by this it appeares, that I never had any true and sound desire after Christ. And if there be any terrified hypocrite here, I thinke there are but few come so farre, but the time will come you shall have enough to doe that way, that conscience of yours, whose mouth you have stopped, will be awakened one day, and rend the kall of your hearts, if not here, yet hereafter; But if there be any terrified hypocrite here present, goe home, and reason with your selves, I am this terrified hypocrite, the Minister spake, as if hee had beene in my bosome: In horrour of heart I can call upon God, and seeke to him, and pray in my family, and humble my soule; but when the blow is off, I returne with the dog to his former vomit, and I thinke to heale all by my services; I am the man, I am the woman, I beseech you, plucke one another on, and say, I lazie, and you lazie, I terrified, and you terrified, I deluded, and you deluded; therefore now labour to get out

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of this condition, if ever you meane to get mercie to your soules, but if you will lose your soules, who can helpe it? goe to the proofe, make the word good to your consciences; doe I desire Christ for himselfe? No, there is no such matter, therefore yeeld it before heaven and earth, I did never yet attaine to this sound desire; this is something yet, now you see your wants.

2. *Practise.* Secondly then observe the difficultie of getting this desire, you must not thinke that this desire is an easie matter to attaine, the soule should often reason with it selfe, how dangerous is it to want this desire? without it I am undone for ever; as also how hard a matter is it to get this, it is beyond all the power that God hath bestowed upon me, the thing is wonderfull hard and difficult, perswade one another of the thing, and say, you and I, neighbour, thought it was an easie matter to get this desire, wee thought it was nothing to say so, and professe so, and resolve so, but this is not a desire, to talke, and wish, and promise, it is a deceit. Desire is another-gesse matter than we imagine, it is no easie matter to desire aright; who will not say, hee doth desire? every man can doe that, yet no man hath good desire almost; a man may have abilitie to know, and understand wisely, and dispute judiciously of Christ and grace, and yet never get a desire after Christ and grace. It is a great matter to know what we should doe, it is harder to doe what wee know, and hardest of all to get a desire to do what we ought. Therefore consider of it; is the worke so heavie, and the

the duty so weighty, and we so unable; then how had we need to bestirre our selves, and frame our hearts to seeke for, and attaine to this blessed desire after Christ?

The second meanes is this, consider the necessitie of this desire after grace and goodnesse, it is not a matter of complement and indifferencie; No, no, I may call it the very wheeles of faith, upon which faith is carried, for all this while faith is a sowing into the soule: Looke as it is with a waggon, knocke off the wheeles, and all lyes in the dust; so take away this desire, and faith is in the dust: the tenour of all the promises run upon this, *the thirstie* they are invited, *the hungrie* they shall be *satisfied*; nay not onely so, but observe further the necessity of this, when desire comes, all good workes goe forward, and our hearts are not only set upon the dutie, but the dutie is crowned and credited by this desire. It is like the mill damme, the fuller the damme is, the faster the mill goes; so get but desire, and all will goe forward; the more desire, the more paines in seeking after grace, this gives a crowne and a credit to all our actions; thou prayest, haply halfe an houre, it is not thy tongue that the Lord accepts, but thy desire; thou performest many duties outwardly, God cares not for that, he lookes only at thy desire to approve thy selfe to God in those duties, this is the thing that gives credit to all our actions. 2. *Meanes.*

The third meanes is this, labour to spread forth the excellencie of all the beautie, and surpassing 3. *Meanes.*

glorie that is in the promises of God. Looke wisely, daily, and judiciously, upon them as occasion serves, and when thou seest that admirable, and incomparable vertue and beautie, that is in Christ, and in the precious promises, and canst but view them in their proper colours; Oh they will even ravish thee, and quicken up thy desire. If a man carry a packe of never so rich commodities, and never opens them, no man will have a desire to buy; Or if a man have a cabinet full of never so precious jewels, if he doe not unlocke it, no man will be stirred with a desire after them. Even so it is with the promises, all those unsearchable riches that are in the Lord Jesus, and all the comforts, both of this life, and that which is to come, they are all shut up in the promises: Now set open the Gospell, and unlock the cabbinet of the promises, and then the soule will earnestly desire the same. I tell you God is a God of comfort, and *all the promises are yea and Amen* in the Lord Jesus Christ, read them daily, and examine the excellencie and beautie therein, that so thy heart may be brought to prize them, and the comfort arising thence. Thy soule is discouraged, there is mercie to comfort; thou wantest grace, there is grace to quicken thee. See the worth thereof more fully: *Luke* 24. When Christ came and *walked with the two disciples that were travelling towards Emaus, Did not our hearts burne within us*, say they, *while he opened the Scriptures*; the Latine word signifieth to burne with desire; But how came this? they did not talke a word, and away, but

Luke 24. 32. opened.

but the Lord Jesus Christ *opened the Scriptures to them*: the riches of grace and salvation were unlocked, and by Christ opened, and then their hearts burned againe with desire; Oh that Christ, and that mercie, and that pardon, &c. So view thou the promises of Christ, and grace, and salvation, you doe not see the value and riches that are therein, but if you will but talke and conferre about them, your hearts will burne with desire, doe not cast an eye and be gone, doe not looke over a promise and away; no wonder though your hearts are not affected, because the excellent things therein contained are not opened and propounded to you.

In the fourth and last place, after all this, thou must know that it is not in thy power to bring thy heart to desire grace, thou canst not hammer out a desire upon thine owne anvill, digge thy owne pit, and hew thy owne rock as long as thou wilt, that is a worke out of thy abilitie and strength. Nay let all the Angels in heaven, and all the Ministers on earth provoke thee, yet if the hand of the Lord be wanting, thou shalt not lift up thy heart, nor step one step towards heaven; therefore I beseech you marke and acknowledge this, and goe to him who is onely able to worke this desire in thy soule. It is the complaint of Christians, and they mourne under it, and it is a great miserie. Oh they are troubled, because they cannot fetch a good desire from their owne soules, and one falls, another sinkes, and a third shakes, and they are overwhelmed with discou- 4. *Meanes.*

ragement: And their complaint is this; What
Object. a wretched heart have I? Grace? No, no; the world I can desire, the life of my childe I long for that, nay every trifling profit and pleasure my soule covets it; and I say with *Rachel*, Let me have honour, *or else I dye*. But I cannot buckle my heart, nor worke this vile nature of mine to bee carried after, and long for, the unconceivable unsearchable riches of the Lord Jesus Christ. And will the Lord shew mercie to me? Shall I at-
Answ. taine any favour either here or hereafter? Marke the deceit in this case; desires grow not in your garden, they spring not from the root of your abilities, you cannot frame your soules, nor order your spirits to desire Christ; no, struggle while thy eyes sinke in thy head, and thy tongue falters when thou prayest, and yet thou shalt not procure any longing desire after Christ whiles the world stands, desire comes from the quickning vertue of the spirit: Therefore seeke to God, and confesse, In truth Lord I cannot, it is not in my power, I have not any sufficiencie to frame my heart to this desire, I expect it not from my selfe, it is not this vile and sinfull soule, it is not this wicked base wayward heart of mine that can lift up it selfe, it is earthly and heavie; but it is thou, O Lord, from whom come all our desires, it is thou that must worke it, it is thou that hast promised it: good Lord quicken thou this soule, and inlarge this heart of mine, thou only art the God of this desire; none of thy Saints that ever panted after, and longed for thy mercie (*David* himselfe)

selfe) had it not in his owne power and sufficiencie, it must come from thy power, and thy promise, and thy grace, and blessing. Now, good Lord, worke this in the heart of thy poore servant, I would faine have a desire Lord from heaven; thus hale downe a desire from the Lord, and from the promise, for there only you must have it, this is the course whereby you may partake of this desire from the hand of the Lord. When the Church was lazie and sluggish, and would not rise, *the hands of her beloved dropped mirrhe upon the handle of the doore*, and this raised and pulled up the heart of the spouse, and she lingred after him, and followed him, and pursued him, and her heart was quickned and inlarged to seeke after him, whom her soule loved and prized, and from whom she expected that good she needed. It ought to bee so with our desires, they must proceed only from the sparke of the spirit; *The smoking flax God will not quench*, all *flax* of it selfe will not smoke, but a sparke must come into it, and that will make it catch fire and smoke: thus lay your hearts before the Lord, and say, Good Lord, here is only *flax*, here is only a stubborne heart, but strike thou by thy promise one sparke from heaven, that I may have a *smoking* desire after Christ, and a longing desire after grace, that I may walke with more care and more conscience with thee hereafter, using the meanes thou hast appointed for my good, that they may at the last worke unto my good; this take notice of above all the rest, for he that thinkes to Cant. 5. 4. Matth. 12. 20.

get a desire from himselfe, will not labour to obtaine from the hands of the Lord. Therefore labour to use all meanes, and labour to see a weaknes in all means, and expect this desire onely from the hands of the Lord. Thus we see the means how we may get this desire.

Thus we see how the Lord learnes every faculty his lecture, the mind hath beene inlightned, we have done with that, hope hath beene stirred, and desire quickned, these we have likewise finished. We come now in the fourth place to treat of two other faculties of the soule, *Love* and *Joy*; which because they are so neerly combined together both in nature and forme, as we shall heare heereafter: therefore with your patience handle them together, and read one Lecture to them both. But before I proceed to meddle with the particulars, let me premise something in the generall, that wee take all rubs out of the way, and that none may stumble at that which shall be delivered. Therefore let no man thinke it strange, that I come here to meddle with Love and Joy, as though I would make sanctification to goe before iustification; for whereſoever we finde love and joy, they seeme rather the effects that follow faith, than to be the seeds and spawne to bring in faith: Methinkes these doubts should not trouble any, if they did but consider what wee have spoken already in the worke of preparation. But a little to take away these rubs, take notice of three ensuing passages, which will cleare the way to that which afterward shall be spoken.

1. *Passage.* Know in the first place, it is not mine intend-

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ment to perſwade any to thinke that ſanctification is before juſtification: for the truth is, I conceive the thing is not agreeable to truth, taking ſanctification in a narrow ſtrict ſenſe, as it muſt be ſo conceived in this place; neither can the *Doctrines* which I have delivered, if they bee underſtood aright, according to the explication thereof, ſhew ſo much, this is the firſt.

Secondly, looke by what right and reaſon many judicious Divines of late yeares, having by experience obſerved in their owne ſpirits, and judiciouſly ſcanned and delivered it; that there is a ſaving deſire, by which God brings in and breeds faith in the ſoule, (It is the ſpeach of judicious *Perkins*) Nay the Spirit ſeemes to me to intimate as much when it ſaith, *Ho every one that thirſteth, come and drinke:* there muſt be firſt *thirſting*, then comming and beleeving, which *thirſting* is nothing elſe but a ſaving deſire. Therefore as there is a ſaving deſire by which God cauſeth both grace to breed, and faith to ſpring in the ſoule; by the ſame reaſon there may bee a kinde of Love and Joy, by which as ſpawnes, and ſeeds of faith, faith may bee communicated and ſtamped upon the ſoule, for the ſame ground that is for the one, is alſo for the other: and it is a thing to me incredible, that the ſoule of a man ſhould fall and reſt upon the promiſe, and yet never deſire it, nor hope for it, being abſent, and imbrace it, love, and delight in it with joy when it is comming. For looke with what authority and right there is thirſting before comming, and a deſire before faith (for faith is all this while a hatching and breeding)

2. *Paſſage.*

Iohn 7. 37.

ding) by the same right and authority there is a saving kinde of love and joy before faith, whatsoever wee speake of the one, wee must necessarily speake of the other.

3. *Passage.* The third thing is this, wee must understand that all these saving workes of the affections are no sanctifying, (I call them saving, that is, such workes as doe accompany salvation) for there is a difference betweene a saving worke, and a sanctifying, taken in the proper narrow sense of it. Know therefore that desires and loves are of a double nature, some in vocation are observed, some in sanctification are considered, as there was a sorrow in preparation, & a sorrow in sanctification, so there is one desire and love and joy in vocation stirred, another in sanctification expressed, both joyne one with another, but they are not the same. The frame of the heart, and the worke upon the soule in vocation, is not the same which is in sanctification. Briefly, in vocation in this call which I speake of, the Lord worketh this worke upon me, I have no power of my selfe, but onely receive it from the Lord. At the first conveying in of the power of hope, and desire, and love, and joy, God communicates them unto me, but in sanctification I worke from a principle which I have received from the power of grace, which Christ hath communicated to me being called, and sanctified, and having received the Spirit of Adoption: So that the graces I now speake of, usher in and lead the way for the comming in of faith; when faith comes into the soul, it

it is there as the King in his privy chamber, it rules and commands all his servants. Now the way being cleare, if you meet with hope and faith, love and faith put for one another, understand that they are not literally to bee conceived, but in a figurative sense. So then to proceed to the Doctrine I meane to stand upon, which is this:

The Spirit of the Lord kindles in an humbled heart, and inlightned sinner, love and joy, to entertaine and rejoyce in the riches of his mercy: there are three passages to be considered, that so we may see the compasse of the point in hand. *Doctrine.*

First, this love and joy is no where to be found but in a heart humbled and inlightned, for unlesse the soule bee humbled before God, it seeth no need of grace or mercy, and therefore despiseth it, and disclaimes it, and is carried with a hatred against that grace that would master his corruptions and purge them: Nay the soule is carried with a kinde of wearisomnesse, and is pestered with the power of grace that would frame his heart anew, his corrupt heart is rather troubled with it, than any way delighted in it; and if humbled and not inlightned, be could not be inlarged to bestow his heart thereupon, nor carry himselfe with that pleasure and delight which otherwise he would: this is the first passage. I know there is a wilde kinde of love and joy in the world, counterfeit coyne; but this is not the love and joy we meane, we will have garden love and joy, of the Lords owne setting and planting; those carnall hypocriticall joyes we will not meddle withall. *1 Passage.*

Passage 2. The second passage is this, this *love* and *joy* is kindled by the Spirit of the Father, he it is from whence come all the sparkes that must kindle grace in us. So that all other love and joy which is not spirituall and from him, cannot be acceptable to his Majesty. It is that in generall which the Apostle *Paul* inferres, *They which are in the flesh cannot please God.* So all the joy and love (as well as any other action) that proceeds out of nature and flesh cannot please God: But it must be heavenly love and joy, proceeding from the Spirit: Suffer me to expresse my selfe after this manner. Looke as it is with a gentleman in the countrey, he will bee content to leave his habitation for a while, and give up his house to the *King* for a while, because hee is but a meane man, and not able to entertaine so great a retinue; therefore the King sends his owne provision before hand; (observe it.) So it is with a poore humble broken hearted sinner; the poore soule is marvellous well content, the Lord should come to him, and dwell in him, and dispose of him; but he is such a poore beggerly wretch, he is not able to make God a fire, he cannot love God, hee hath not that holy heat of *love* and *joy* to entertain and welcome the Lord as becommeth his Majesty: therefore the Lord sends provision before hand, and kindleth love and joy in the soule, that by that love and joy he may be welcomed to the heart of an humble sinner; or thus (to expresse my selfe more clearly;) Take a burning glasse that will receive the beames of the Sunne, and heat and

Rom. 8. 8.

Simile.

burne

burne other things, the glasse of it selfe hath no such heat in it, but when it hath received the beames of the Sunne, it heats and burnes other things, as flax, and such combustible matter; but it is by the heat of the beames of the Sunne received, otherwise it could doe nothing. So it is with an humble sinner, hee lieth fit to receive the beames of Gods mercy, and waits when the Sun of righteousnesse will shine from heaven comfortably upon his heart; and being warmed with the beames of Gods love and favour effectually, hee is able to reflect the heat of love and joy backe againe: this is the second thing.

Thirdly, the Doctrine saith, that love and joy are kindled, that they may entertaine and rejoyce in the riches of Gods mercy. This last clause is added to discover the difference, and to make knowne the distinct nature of this love and joy here, from all the fained and false love and joy, which hypocrites pretend to have, and seeme to expresse to the Lord Jesus Christ. Therefore I say this love and joy is kindled not onely to entertaine him, and rejoyce in him; for there is a kinde of entertaining and rejoycing in Hypocrites. *Iudas* had a haile Master, and the common people spread their garments, and welcomed Christ, crying *Hosanna, blessed is hee that commeth in the Name of the most High*; and the young man pretended a deare affection to Christ, *Master, I will follow thee whithersoever thou goest*; And the *stony ground received the word with joy*, and with love too, for they goe both together, for he that *Passage 3.* *Matth. 13.*

joyes in a thing, cannot but love that he rejoyceth in: So that wee see all these had a kinde of joy, but it is not that kinde of joy that comes from the Father, neither will it carry it selfe beseeming the riches of Gods mercy; for hee that saluted his Master *Allhaile*, in conclusion *betrayed him*: is this your joy and love you entertaine Christ withall? So that young man that would *follow* him *whithersoever he went*, presently forsooke him: And they that even now cried *Hosanna, Hosanna*, blessed be hee that commeth in the Name of the Highest, anon crye as fast, crucifie him, crucifie him; and they that received the Word with joy, when temptation and persecution came, rejected it: This joy is a foolish imagination hammered out of their Anvill, for base ends and by aimes; but they carry not themselves beseeming the riches of Gods mercy revealed to them. For, *Hee that loveth father or mother, or brother or sister, more than me, is not worthy of me*, saith our Saviour: that is, hee that priseth any thing more, and delights in any thing more than Christ, is not worthy of him. Therefore whosoever he be that bestowes his love and joy more upon any thing in this world, than upon Christ; it is not a love and joy beseeming him, nor brought from heaven, but proceeds from a base rotten heart, and will faile us, and bring no profit nor comfort in the end. This then sufficeth for the sense, and proofe of the point; we come now to open it a little; wherein for explication, and confirmation thereof, wee will handle these two things: First wee will shew

shew you the reason of the order, why after hope and desire, there comes this love and ioy. Secondly, we will discover the motives and grounds what it is in the promise that will kindle and strike fire, and inflame these two affections, and bring them to the Lord.

Reasons.

First, you will say how comes love and joy next after hope and desire? I answer, you must know there is no more but two affections in the soule, God infinitely wise having so framed it, and these two are hope and desire. The understanding saith such a thing is profitable and comfortable, if I had it, then hope is sent out to wait for that goodnesse, and if it comes not, then desire the second affection is sent out to meet the good; hope stands and waits for it, but desire wanders up and downe, seeking and enquiring after a Lord Jesus, and goeth from coast to coast, from East to West; Oh that I could, and oh that I might, and when shall I, and how may I come to the speech of a Lord Jesus Christ. As it was with the Spouse in the Canticles, when her beloved was gone, she wandred up and downe, seeking of him, and enquiring of the watchmen if they did not see him: so desire wanders from this thing to that thing, from this place to that place, and never ceaseth, to see if it can gaine notice of Christ: It goeth to prayer to see if that will intreat a Christ: It goeth to the Word to see if that will reveale him: It goeth to conference to see if he can heare of a Christ there: then it commeth to the congregation, and to the Sacrament, to see if it can heare

any newes of a Lord Jesus Christ, and of mercie; and the soule thus continues wandring and seeking, till at last the Lord Jesus Christ comes into the soule, when the soule hath hungred and longed for him. At length the Lord is pleased to shew himselfe in view: behold thy King commeth; so the Lord saith, *Behold the Lambe of God that taketh away thy sinnes:* Oh thou poore broken hearted sinner, here is thy Saviour, hee is come downe from heaven to speake peace to thy soule in the pardon of thy sinnes; thou that hungrest for a Christ, here he is to satisfie thee; thou that thirstest for a Christ, hee is now come to refresh thee; thou that hast long sought him, hee saith, here I am, and all my merits are thine. Now when the Lord Jesus is pleased to present himselfe to the soule; now desire hath met with the Lord: there are two other affections sent out by the Spirit to entertaine Christ, and they are love and joy. Suffer me (I beseech you) to expresse my selfe after this manner, that I may discover the frame and guise of Gods Spirit in this gracious worke.

It is in this case with a sinner, as it is with a malefactour or traitour (observe what I say) who is pursued with a Pursevant, and is fled to the sea coasts, and hath taken a hold, and he is there besieged. And now hee seeth there is no hope of favour, nor no hope of escape; therefore hee is even content to submit to the Kings pleasure, and yeelds his neck to the block, that hee may receive punishment for his offence. Now comming to

Simile.

execu-

execution, he heares an inckling from the messengers, there is yet hope that this man may be pardoned; with that the poore malefactour in the tower, his heart is stirred up to hope: Nay then he heares another messenger from the King himselfe say, if he will come unto the Court and seek unto his Majesty, and importune his Grace for mercy and favour, it is like he shall be pardoned: this is the second voyce: one saith thou mayest be pardoned, the other saith, nay if thou wilt submit thy selfe, thou shalt be pardoned. Then hee makes haste, and desire carries him to the Court, to sue for favour from the King: So that he will bee continually there, listning and enquiring of every one, saying, did you heare the King speake nothing of mee, how stands the Kings minde towards mee, I pray how goes my case? then some tells him, the truth is, the King heares you are humbled, and you sory for it, you are like to heare more newes hereafter. At last the King lookes out of the window, and seeth the malefactour and saith, is this the traitour? they say yes, this is the man that is humbled and intreats for mercy. and desires nothing so much as favour. The King tells him the truth is his pardon is drawing, and comming towards him: with that his heart leaps in his belly, and his heart is inlarged to his Majesty; and he saith, God blesse your Majesty, never was there such a favourable Prince to a poore traitour. His heart leaps with joy because his pardon is comming towards him; happly it is not sealed yet: Now when it is sealed and

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all, the King calls him in and delivers it, and that is the last stroke of faith.

So it is with a poore sinner, hee is this malefactor: you that have committed high treason, you thinke not of it, but take heed, God will pursue you one day; haply the Lord lets you alone for the present, but he will surprize you on the sudden, and conscience will pluck thee by the throat, and carry thee downe to Hell. And now the Lord pursueth him with heavie and terrible indignation, and lets flie at his face, and sets conscience awoke as Pursevant, and that saith, these are thy sinnes, and to hell thou must goe, God hath set me to execute thy soule. Now the poore soule seeth hee can by no means escape from the Lord, and to purchase any favour he sees it is impossible; therefore he is resolved to lie downe at Gods feet, and saith, I confesse Lord, there is but one way, let me be damned, so thou maist beglorified. If the Lord will shew favour, so it is; but he cannot desire it almost, because he hath so sinned against him. Now comes the great voyce, he heares a noyse afarre off by the ministery of the Gospell, thy sinnes are pardonable: with this the soule lookes up, and hope stirres the heart, and saith, then it may be a damned creature may bee saved, then it may be a *dead dogge* may live, and a traytor may be pardoned: Then the soule heares another voyce, if thou canst see the excellency of mercy and long for it, and seeke after it, thou shalt be pardoned. Why, goe then, saith Desire, and he fills heaven and earth with his cries, and his closet

closet with his prayers, and the congregation with his teares, and will enquire of the Minister of God, and other good Christians; Sirs, you are of the bed-chamber, you are acquainted with God, I pray how goes my case? will the Lord, thinke you, pardon me? did you heare the Lord say nothing of me? how stands it with me? Now the Ministers of God that understand the frame of the heart aright, will say, The Lord heares you are an humble sinner, and that you long for mercie, and lye at the court gate, and will not away without mercie; wee heare, God intends well towards you, you shall heare more hereafter: thus farre now desire goeth.

At last, Christ presents himselfe to the sinner, and speakes to his soule by the ministerie of the Word, he lookes downe from heaven, and gives him a sweet looke of mercie, and that makes his heart leape againe, and that is done in this manner, (for still understand that God doth it by the ministerie of the Word, doe not now looke for any strange dreames or miraculous imaginations) the Lord speakes by his Word, and saith, thou hast a broken heart, thou hast longed for my salvation, goe thy wayes, I have heard those prayers of thine, and observed those endevours of thine, and thy pardon is granted, bee it to thee as thou hast desired, and thy pardon shall afterward bee sealed and delivered. Now when the Lord tels the soule, It is done, it wants only sealing and delivering, the heart of a poore sinner, when it findes some comfort and refreshment from the

Lord in the word, he saith, The Minister said I was the sinner, and God intends good to me, and that my sinnes are pardoned: as the Prince saith, *Fiat*, let it be done; so the Lord saith, Mercie is comming towards thee, and mercie is granted to thee: Now the heart leapes with joy, and blesseth the Lord, let my soule blesse him for ever: How ought I to blesse that God that hath done so great things for my poore soule? What, I pardoned? and what, my sinnes forgiven? what, is the pardon granted, and now sealing, onely it wants delivering? why then if I never see more of it, but goe downe to hell, yet this is my comfort, that I have seene a smile from God, this makes my heart leape within me, though I burne in hell for ever; this is the next voice.

Esay 40. 2. opened.

Now that brings in love and joy: See a passage this way, *Esay* 40. 2. *Comfort yee, comfort yee my people, saith the Lord, speake comfortably to Jerusalem, and crie unto her, that her warfare is accomplished, and her iniquitie is pardoned, tell Ierusalem shee is accepted*; tell her so, saith the Lord. So the Lord speakes to poore hungrie broken sinners, after he hath seene their desires to be sound and thorow; the Lord saith to his Ministers, Speake to the heart of a poore sinner, tell him from mee, tell him from heaven, tell him from the Lord Jesus Christ, tell, from under the hand of the Spirit, his person is accepted, and his sinnes are done away, and he shall be looked upon in mercie. So *Esay* 66. the text saith, *The Lord lookes to him that is of an humble and contrite heart, and that trembles*

Esay 66. 2. opened.

at his word. The poore creature cannot but obserue every word, and tremble at every truth: Here is ſalvation (indeed, ſaith he) but it is not mine; here is mercie, but that is not mine: and ſo he ſhakes at the apprehenſion of it, that he ſhould heare of it, and not enjoy it. The text ſaith, *The Lord lookes at ſuch a trembling ſoule*; that is, he caſts ſweet intimations of his goodneſſe and kindneſſe upon him; and ſaith, Thou poore trembling ſinner, to thee bee it ſpoken, I have an eye towards thee in the Lord Jeſus Chriſt; this, as I take it, is the meaning of the place. *Ephraim* is the picture of a ſoule truly humbled; we may ſee his behaviour towards God, and Gods dealing towards him; the text ſaith, *Surely I have heard Ephraim bemoaning himſelfe*, (here is the heart broken, and thirſting, and what more) *thou haſt chaſtized mee, and I was chaſtized, as a bullocke unaccuſtomed to the yoake; turne thou me, and I ſhall be turned; thou art the Lord my God, ſurely after that I was turned, I repented, and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea even confounded, becauſe I did beare the reproach of my youth.* Here wee ſee *Ephraim* lamenting himſelfe, as if the ſinner ſhould ſay, I am the wretch that have ſeene all the meanes of grace in abundant meaſure and beautie, and yet never profited under the ſame; the Lord hath corrected me, but I would not be tamed; the Lord hee hath inſtructed mee, but I would not learne; Lord turne mee, thou art my God, I have nothing in my ſelfe. Nay now I ſee the evils which before I never perceived, and I

Ier. 31. 18, 19, 20.

obſerve the baſeneſſe of my courſe now, which before I never conſidered; and I am aſhamed of my former abuſe of Gods grace revealed; I am even confounded in regard of the abominations which my ſoule hath harboured; this is the mourning of a poore ſinner: Now marke Gods anſwer, *Ephraim* is my deare ſonne, hee is a pleaſant childe, for ſince I ſpake againſt him, I doe earneſtly remember him ſtill, therefore my bowels are troubled for him, I will ſurely have mercie upon him. The Lord kindled the fire of his indignation in his heart, and ſpake bitter things againſt his conſcience, yet hee remembred him all the while; as who ſhould ſay, I obſerved all thoſe deſires, and conſidered all thoſe teares, and heard all thoſe prayers, and tooke notice of all thoſe complaints; and my bowels earne towards a poore ſinner that deſires my mercie in Chriſt, and the truth is, I will ſhew mercie to him: thus wee ſee the behaviour of God to the ſoule, as alſo the behaviour of the ſoule to God: and thus you ſee the order of the affections; when God is abſent, hope waits for it, and deſire longs after it; when the good is in view, love entertaines it, and joy delights, and ſports, and playeth with it: love is like the Hoſt that welcomes the gueſt, and joy is like the chamberlaine that attends upon him, and is very ready and pleaſing to entertaine the promiſe, and the Lord Jeſus Chriſt: this is the very guiſe of the heart, as I conceive.

The ſecond thing obſervable, is the motives whereby the promiſe comes to inflame theſe two affections,

affections, and to worke this frame in the heart, namely, by the Spirit of the Father, which kindles in an humble and inlightned soule, love and joy, to entertaine and reioyce in the riches of his mercie, as beseemes the worth thereof.

But how doth the Spirit kindle this love and joy? *Quest.*

I answer, thus it is, when the Spirit of the Lord in the promise lets in some intimation of Gods love into the soule, the weight lieth upon these two words; lets in some inckling, conveyeth some relish of the love of God into the soule. I beseech you, marke it, when the Lord doth expresse his favour and goodnesse in that same powerfull manner unto a heart humbled, longing for his favour, that it doth force the soule to bee affected with it, and doth prevaile with the soule, and by a holy kinde of might prevaileth, and makes the soule to be affected with the relish of his favour; this is the ground: A possible good stirres up hope, a necessarie excellencie in that good setleth desire, and a relish in that good setled, kindles love: So that in the promise there is a fulnesse to take up the whole frame of the heart. The phrase is admirable in the Psalmes; *The Lord shall command his loving kindnesse in the morning*; (a strange passage) it is a phrase taken from Kings, and Princes, and great Commanders, whose word is a law. So that the Lord shall send forth his loving kindnesse with a command; as if he should say, Goe love and everlasting kindnesse, take thy commission, and I charge thee, goe to *Answ.* *Psal.* 42. 18.

the poore humble sinner, goe to the poore, hungry, and thirstie sinner, goe and prosper and prevaile, and settle my love upon his heart, whether he will or no, and let my kindnesse be setled upon his soule that hath longed for it. Experience tels us this, the Lord doth by an Almightinesse give a charge, and put a commission into loving kindnesse hands, that hee shall doe good to a poore soule, even then when hee sinkes under the burthen of his sinnes, and under the apprehension of his weaknesse. What, shall I have mercie? No, no. Will the Lord Jesus Christ accept me? No surely. Could I pray so, and had I those parts, and could I performe duties after this and this manner, then there were some hope; but, alas! there is no mercie for me. But hearken, I beseech you, what the word discovers your estate to be; is it thus and thus with you? yes; then I speake from the Lord, mercie is yours, and heaven is yours; No, no, saith the soule, I cannot beleeeve it, such a wretch as I goe to heaven? No, heaven shall rather fall than I come there. Thus the discouraged sinner knocks off mercie, and shuts the doore against it. Now when all carnall reasonings, and high imaginations (as *Paul* cals them) have raised up strong holds against mercie and comfort, when the word cannot doe it for the present, God is faine at last to command loving kindnesse, and send him with a commission from heaven, saying, I charge you, breake open the doore of the heart of such a sinner, rend that veile of ignorance, and teare that cursed veile of carnall reasoning; And

I command thee, goe to that ſoule, and cheare it, and comfort it; goe to that ſoule, and refreſh it, and fill it; tell him his ſinnes are pardoned, his perſon accepted, and his ſoule ſhall be ſaved; tell him his ſighs and groanes are heard, and his prayers obſerved in heaven; make this good to his ſoule, I charge you, before you come backe againe; this is the admirable goodneſſe of the Lord; the ſoule many times hath ſo many trickes, and ſhifts, and windings, and yeeldings to carnall reaſon, that no comfort will come in; So that the Lord is faine to ſend loving kindneſſe to cheare the ſoule: As it is with ſome unruly fellowes, who will not give a man poſſeſſion of his right, till the high Sheriffe comes, and gives him poſſeſſion by force whether they will or no: So loving kindneſſe is Gods high Sheriffe; now when a company of baſe fellowes, as carnall reaſonings, and the like, would keepe out mercie and favour that is due to a ſinner, the Lord commands loving kindneſſe to breake open the doore, and ſpeake comfort to him: and now take notice of what I ſay, as a good to come was the ground of hope, and if there be any neceſſarie excellencie, deſire longs for it: So when the good is not only preſent, but expreſſeth his preſence, and leaves ſome kinde of remembrance, as it were, and diſcovers it ſelfe in ſome manner effectually to the ſoule; that ſtirres up love continually, and that muſt be done before any love can be kindled. (I open it thus:) Looke as it is with touching, which is a facultie of nature, if the thing lyes upon

on a man, leaves a ſtrong impreſſion upon him, then a mans touch will feele it; but if it be marvellous light, then it may lye upon a man, and be preſent with him, and yet not be perceived: as a feather, lay it upon a mans finger on the ſudden, or a mote in a mans face, becauſe it leaves no impreſſion, hee feeles it not; but if there bee any weight laid upon his hand, then he feeles: ſo if it be water that moiſtens him, or fire that ſcorcheth him, he is ſenſible of it; ſo love in the ſoule is like touching in the body: now when loving kindneſſe is not ſet on upon the heart, though it be preſent with the ſoule, yet becauſe it leaves no impreſſion upon the ſoule, hence it comes that the heart cannot be ſtirred with any love towards it, nor be touched and affected with it, nor returne that joy and delight as becomes the favour of God. So that there muſt be the love of God, letting ſome ſweet intimations into the heart, and expreſſing it ſelfe to the ſoule, and affecting the heart therewith; and then our love comes to bee kindled towards God againe; Gods love ſetling upon the ſoule, drawes and puls our love to God againe.

This is the ground of that the Apoſtle ſpeakes, 1 *Iohn* 4.19. *We love him, becauſe he loved us firſt.* It muſt be the beames of Gods love that muſt fall upon the ſoule, before the ſoule can returne love to God againe. *Hoſea* 11.4. So in *Hoſea*, *I drew them*, ſaith the text, *with the cords of love, and with the bands of a man:* as who ſhould ſay, God lets in the cords of his love into our ſoules, and that drawes our loves to him

him againe. But most excellent is that place of the *Canticles*, (marke the manner of the guise of the Spirit of God, expressing himselfe to the soule) *He brought me to the Banquetting house, and his Banner over me was Love:* and what followeth? *Stay mee with flaggons, and comfort mee with apples, for I am sicke of Love.* When the Banner of Christs love is displayed over the soule, the soule comes to bee sicke of love to Christ againe. In warre when the Captaine displayeth the banner, three things are done by it: First, it argueth the presence of the Generall: Secondly, it commands all the Souldiers to come to it: Thirdly, all come under it. Now observe the excellency of the sweetnesse of the sense of the Spirit of God; when God displayeth the banner of his love, in the perfect colours and beauty of it to the soule; then all the hearts of poore fainting sinners come in as Souldiers, and they are sicke of love to him; now this love of God begets love in us againe, in three particulars. *Cant.* 2. 4.

First, there is a sweetnesse and relish which Gods love lets into the soule, and that warmes the heart. When a man is fainting, *aqua vitæ* comforts him: *Thy loving kindnesse is better than life* (saith the Prophet *David*) there is *aqua vitæ* indeed; the Lord lets in but one glimpse of his love, and that warmes the soules. This is that observable in the *Canticles*, *Let him kisse mee with the kisses of his mouth, for thy love is better than wine; because of the savour of thy good oyntment, thy Name is an oyntment powred forth, therefore doe the Virgins* 1 *Particular.* *Cant.* 2. 3. opened.

love thee. Every poore sinfull creature, thou that drinkest water, if thou hast Christs love, thou thinkest it better than the best wine under heaven: *Let him kisse me with the kisses of his lips,* that is, with the comforts of his Word and Spirit: so that marke what the soule saith; Let the Lord Jesus Christ refresh my soule with the sweet comforts and consolations of his Word, and it will be better than wine. But first he must *kisse him with the kisses of his lippes,* before *his love can be better than wine,* that is, the Lord by the power of his Spirit in the ministery of the Word, must expresse his love to the soule, and that drawes the love of the soule to God: and marke what followeth, *because of the savour of thy good oyntments, therefore the Virgins love thee:* by Christs oyntments, are Christs graces signified. Now when the Lord Jesus Christ doth communicate the sweet savour of his grace into the soule, then the *Virgins* which are loosened from sinne, love the Lord Jesus; but first the savour of the oyntment must be spred abroad before they can love him.

2. *Particul.* Secondly, as the sweetnesse of Gods love warmes the heart, so the freenesse of the same doth even beginne to kindle a love in the soule: Herein saith the Apostle, God commends his love towards us, *in that while we were yet enemies unto him, Christ died for us.* The Lord sends from heaven to a poore miserable creature; commend my love, commend my mercy to such a poore soule, and tell him though hee hath beene an enemy to me, yet I am a friend to him; tell him though he

Rom. 5. 8.

hath

hath beene a traitor to mee, I have beene a good King to him: he hath beene a rebell to mee, but tell him I have beene a good God to him; commend my love to him, and let him know that all his sinnes are done away, for the Lord Jesus died for sinners, when they were sinners. This is the argument of Saint *Iohn*, *If God so loved us, as that he gave his onely begotten Sonne for us, how ought wee to love one another?* I collect from hence; But how then ought we to love God himselfe?

It was this that kindled the frozen heart of *Saul*, he had a heart almost as cold as ice, and yet this did worke upon him. Marke what the text saith: When *David* had taken *Saul* on the hip, and had him at advantage, and might have taken away his life, and yet would not: when hee saw that *David* was so kinde and would doe him no hurt; *David* knew *Saul* persecuted him, and desired to kill him, hee was the most profest enemy he had, and was the onely man that stood betweene him and the kingdome: Now when *David* had him in his hands, and spared him, this kindnesse of *David* wrought even upon the heart of a *Saul*, and kindled a kinde of love in him, as the text saith; *Thou art more righteous than I, for thou hast rewarded mee good, and I have rewarded thee evill, and thou hast shewed this day, that thou hast dealt well with me; forasmuch as when the Lord had delivered mee into thine hands, thou killedst me not; for if a man finde an enemy, will hee let him goe well away? wherefore the Lord reward thee good, for that thou hast done unto me this day.* So that wee see a 1 *Sam.* 24. 19.

Saul is warned; and his love is kindled towards *David* for his kindneſſe. So when the ſoule conſiders, what, is the Lord thus gracious to me? who ever found an enemy and ſlew him not? Had it not beene juſt with the Lord to take advantage againſt me? Had it not beene juſt, that I which lived in ſinne, ſhould have periſhed for my ſinne? Had it not beene juſt, that I which loved my corruption, ſhould have periſhed for my corruptions? But that the Lord ſhould finde an enemy and not ſlay him, nay that the Lord ſhould finde an enemy, and ſend his Sonne to ſave him, is wonderfull. Let my ſoule for ever love that God, and rejoyce in that mercy; this would work almoſt upon a Devill. If the ſoule had but the ſap and ſweetneſſe of this, it could not but warme the heart of an humbled ſinner, and kindle in him an abundant love to God, who hath beene ſo loving to him.

3 *Particular* Laſtly, the greatneſſe of the ſweetneſſe of the mercy of God, this inflames the ſoule; the ſweetneſſe warmes it, the freeneſſe kindles it, and when the greatneſſe meets with theſe, it ſets the ſoule all in a burning flame. This is the ground the Apoſtle preſſeth to the *Epheſians*, he deſireth that they may *be rooted in love*, that is, ſtabliſhed with mighty ſtrong love, how ſhall that be? Why the text ſaith, *comprehending with all Saints, what is the breadth, and length, and depth, and height of the love of Chriſt which paſſeth knowledge:* as who ſhould ſay, can you but once comprehend the unmeaſurable dimenſions of Gods love and goodneſſe;

this

this will kindle and inflame your hearts with admirable love to the Lord Jesus. When the sinner thinkes thus with himselfe, I that have done all that I could against so good a God, that my heart even bleeds to thinke of it; there was no name under Heaven I tore in peeces, but Gods Name: his wounds, and heart, and life, I have torne all: nay there was no command in the world that my soule so much despised, as the command of the Lord Jesus. There was no spirit that ever spake to me, which I so much resisted, as the Spirit of the Lord. Oh how many sweet motions hath the Lord let into my soule, that he might plucke mee from my base courses and sinfull practices: but I have flowen in the face of his blessed Spirit. If I had lien in a dungeon, and had beene plagued with torments all my life time; yea though I had another world of misery to live in, it is infinite mercy, so the Lord would passe by these base dealings, and pardon these rebellions of mine. But that God should send his Sonne to love mee, so incomparably, so unconceivably, that I could not hate him so much as he loved me; I could not so exceed in unkindnesse towards him, as he hath exceeded in kindnesse towards mee. Oh the height of this mercy beyond my desire! Oh the breadth of this mercy without all bounds! Oh the length of this mercy beyond all times! Oh the depth of this mercy beneath all miseries! Were my eyes made of love, I could nothing but weepe love; were my tongue made of love, I could nothing but talke love; were my hands

made of love, I could nothing but worke love; and all too little for that God that hath loved mee so admirably, so unmeasurably. What shall I love if I love not the Lord? I love all things, but I love God above all things. *I love thee dearly, O Lord my strength*, saith *David:* this is the last particular, whereby the soule comes to bee all on a flame, and hath a burning affection towards the Lord Almighty.

Psal. 18. 1.

1. *Vse.* We come now to the application of the point, that so wee may reape some good to our soules thereby. First then it is a ground of instruction, which I desire to presse unto you, because it is both seasonable and profitable. From the former Doctrine therefore wee collect and conclude undeniably; that there is no sufficiency in a naturall heart, to be carried to the Lord Jesus Christ, or to the worke of grace: wee have not this, before God doth give it unto us: nay we cannot move towards God, or be carried in the least kind to love or delight in him further than the Lord will carry us himselfe, and beare up our hearts by the hand of his Spirit. It is true (and wee finde it by wofull experience) it is in our power to love the world, it is in our power to delight in our lusts: Nay being but naturall men, it cannot be but that we should love our selves, and love our honour, and our ease, and profit, and applause in the world. There is enough of this fooliſh wildfire, there is enough of this carnall selfe-love in every mans heart. But to love the Lord Jesus Christ, and to have a heart inlarged with joy to him,

him, this is a worke of grace, which groweth not in our gardens: there is not one sparke of this holy fire and spirituall delight in our hearts. Nay we cannot buy it, nor borrow it, nor receive it from any creature under Heaven, further than the *Father* sends downe some beames of his love to kindle this in us, further than the blessed *Spirit* of God is pleased to blow these sparkes when they are kindled, further than the Lord *Iesus Christ* is pleased by the power of his merits, to feed these sparkes of love thus blowne in our soules. It is almost impossible, that any man in his naturall estate should be so deluded, as to thinke hee can love the Lord or delight in him. The Apostle *Paul* tels us plainly, hee *was a persecutor, and a blasphemer, and injurious*: *Paul* could doe this, and thou haply canst doe this; thou canst be a blasphemer against Jesus Christ, and thou canst be a persecutor of Jesus Christ; but *Paul* cannot beleeve in Christ, nor love the Lord Iesus; how comes hee to this? Why, *the grace of our Lord was exceeding abundant with faith and love which is in Christ Iesus*: (marke that) As if hee should say, it was Gods abundant grace that over-powerd my unfaithfull heart, and made it faithfull: It was Gods abundant grace that over-powerd my stubborne injurious heart, and made it a loving heart. But how comes this, that the grace of the Lord was abundant in faith and love? Why, it is in Christ, saith the text; from Christ this faith was rooted, from Christ this love was kindled: As if he had said, I could persecute, and blaspheme, and despise, and

1 *Tim.* 1. 13, 14. opened.

and cast off God and his grace, I was a wretch, a villaine, that I could doe: But that I should love the Lord being injurious, and that I should beleeve the Lord being unfaithfull, this was from Christ alone. In experience we finde it, the ball must first fall upon the ground, before it can bound up againe, and returne from the ground: So the Lord Jesus must dart in, and fling in this love of his into the soule, before the soule can rebound in love and joy backe to him againe. We must *receive the Spirit of love* from God, before the Lord can receive any spirituall and holy love from us. In a word, what the Lord spake in some case to the Jewes, is true of every man naturally; *I know that you have not the love of God in you:* As if he should say, you know not your selves, you thinke you have hearts inlarged to God, and you pretend great kindnesse to God: but you are deceived in your soules, and cozened in your corrupt natures: for *I know* full well *that the love of God is not in you.* I pursue the point the rather for these two ends.

2 *Tim.* 1.7.

Iohn 5. 42.

First, it discovers and confutes the carnall conceits of a compauy of carnall Gospellers, that pretend they doe not delight to set out themselves in shew so much, and they doe not heare and pray and fast so much as these and these doe. But, say they, as for the soundnesse of our love to the Lord Jesus, wee defie any man in the world that speakes against us; they finde no difficulty in the matter to love the Lord, they are certainly perswaded they doe that. Therefore if the Minister

ster shall presse upon them, and challenge them of want of love to God and his grace, they flie in a mans face presently; What, not love the Lord Jesus Christ? why then it is pitie a man should live upon the face of the earth: they doe love him, and they will love him, all the world shall not perswade them from the loving of Christ. Oh poore silly creature, it is a great argument that thou never hadst this love to God, because thou sawest no hardnesse to get it. It is an argument thou never didst expresse any delight in Christ, because thou thinkest it an easie matter to delight in him. Most men thinke it a matter of nothing; what, not love the Lord Jesus Christ? why, who cannot love Christ? Who cannot? I say, neither thou, nor I, nor any man under heaven can love Christ by any power in himselfe: Nay let me speake peremptorily, thou art as able to save thy owne soule, nay thou art as able to redeeme thy soule without Christ, as thou art able (unlesse the Lord by the Almightie helpe of his Spirit inable thee) to love the Lord Jesus Christ. Nay marke what I say, you that love Christ, and yet doe nothing for him, but pretend great kindnesse inwardly, how ever you expresse not your selves in outward appearance; I tell thee, if a man might have happinesse by it, if he might have heaven laid downe upon the naile (as wee say) if he could love Christ, I say, upon these conditions, if thou hast but nature in thee, thou wouldst never goe to heaven, thou wouldst never be happie. No, no, it will cost thee more than

that comes to, it will coſt thee much paines, it will coſt thee many prayers, and many teares, before that day come. It is not an eaſie matter to love the Lord Jeſus; the *Father* from heaven muſt learne you that; you muſt goe to another manner of ſchoole, than ever you have beene at yet, if ever you learne this lecture: thou mayſt pray till thy eyes ſinke in thy head, and till thy heart failes; and yet thou canſt not love Chriſt, unleſſe the *Spirit* inable thee thereunto. Thinke of this, you that thinke it is nothing to love the Lord Jeſus Chriſt: If it were nothing but to talke of love, and to complement with the Lord Jeſus, to make a curſie to Chriſt, and to make a leg to the Lord, and yet hate him inwardly, then it were an eaſie matter indeed; it is nothing to buckle to him in this faſhion, and in the meane time oppoſe him, and the power of his grace: but to entertaine and welcome a *Saviour*, ſutable and agreeable to the worth of him, this nature will not, cannot doe, it is the worke of the Lord.

1. Obſerve it (I beſeech you) I ſay, as nature cannot doe this, ſo nature will not doe it: firſt nature cannot doe it, *God is light, and in him is no darkneſſe*, ſaith the text, *at all:* and, *Ye were darkneſſe, but now are light in the Lord:* A man naturally is nothing but darkneſſe, and God is nothing but light; a man by nature is nothing but unholy, and God is nothing but holy. Now darkneſſe will reſiſt light, and not give way to it; and wickedneſſe will oppoſe holineſſe, and not give way to the ſame: this is thy condition, thou haſt an ignorant

1 Iohn 1. 5. *Ephes. 5. 8.*

rant carnall blinde heart, and God is light, pure, and holy, and thou canst resist a Saviour, but not entertaine him, doe what thou canst.

Nay further, as a man cannot naturally doe this, so in the second place, I say, he will not doe it. The Apostle affirmes of the Thessalonians, That *they would not receive the love of the truth, that they might be saved*; he doth not say, They would not receive the truth, but *they would not receive the love of the truth.* It is a phrase taken from a man, which makes love to a partie, so the truth of God makes love to many a man, it makes love to thy naughtie and corrupt heart, and would plucke thee away from these things here below, and would draw thee from thy base haunts, and filthy lusts, and sinfull courses; and it would wooe and winne thy soule to take place in it, that it may shew comfort to it: the truth of God makes love to the world, and the world will none of the truth: Christ came to the world, and the world received him not, they were so farre from seeking a *Saviour*, and comming to him, that they would not receive a *Saviour*, when hee came unto them. Therefore know, thou hast a heart that can hate the Lord Jesus Christ, but thou hast not a heart to love him, thou hast not a heart that can delight in his good Spirit, thou hast not a heart that can take content in his rich grace. 2. 2 Thess. 2. 10. opened.

The second reason why I presse this point, is this, I would discover the disorderly dealing of many poore Saints of God with their owne soules: Many a poore childe of God labours extremely, 2.

tremely, and takes great paines to worke his soule, and bring his heart to love Christ: he falls out with himselfe, because he cannot love God, and he is ready to curse himselfe, hee cannot get his heart up to heaven, where is more riches than is in the best riches of the world; where is more honour than in the greatest honour upon earth; where is more pleasure than in the greatest delight here below: they labour, and can finde no good successe; they take paines, but their worke doth not succeed prosperously: the reason is this, they doe not begin at the right end, they worke the wrong way: goe to the sea of love, and goe to the sunne of righteousnesse, and to the beames of Gods mercie, which onely can worke thy heart to love God, and delight in him: doe not goe to thy cold earthly frozen heart, and thinke to fetch love from thence, thinke not to bring love to the promise, but looke to receive love from the promise, but it is the love of God towards thee, that must draw love from thee to God againe. It was the speech of Christ, when he was to *send the Comforter* to his Disciples, *He shall receive of mine* (saith the text) *and give it unto you*: marke the phrase, all graces and all spirituall abilities are Christs; goe thy wayes therefore, and presse the Lord Jesus with this promise of his, and say, The truth is, Lord, the heart to love thee and delight in thee is thine; and thou hast said, thy *Spirit* shall take of *thine*, and give to us; therefore give to us of thine, Lord, that thou mayst receive of thine from us: Our hearts cannot love nor delight

Iohn 16. 14.

light in thy Majestie, but it must come from thee; give it to us therefore Lord, that wee may give thee of thine owne.

The second thing I gather from this doctrine, is this, namely, strong comfort and consolation to stay and refresh the hearts of those that have received this gracious worke. What ever thy weaknesse be, it skils not: Is thy love in truth? Is thy joy sound? it is enough, thy soule may bee comforted, in that the Lord hath bestowed this gracious worke upon thee in any measure; if thy love be in truth, it will carry thee through all occasions in this pilgrimage of thine, and bring thee to everlasting happinesse; it is a ground of admirable refreshing to the soule, that findes in his heart this love and delight in God. The text telleth us, a man by nature cannot doe this; Therefore if thou hast this, goe thy way, cheare thy soule, and blesse God for it, and make much of it, and say, Thou hast more than all carnall men, than all cunning hypocrites under heaven can have; pretend what they will, and professe what they please, thou that hast the love of God in any measure, though in much weaknesse, thou hast more than they all. This may refresh the hearts of many of you poore ones, though haply many other things goe ill with you, yet this appeares in the younglings of Christ, though they cannot doe any thing for their Father, yet they can love him; it is a loving childe, we say, it can love the Father, though it can doe nothing for him: so you poore weake Christians, that have small meanes, little

2. *Vse.*

abilities, haply thy understanding is not so deepe to sadome the miseries of life and salvation, thy tongue is not so glib to talke so freely, and conferre so comfortably of heavenly things, thou canst not be enlarged in holy duties, thy understanding is marvellous blinde, thy memory marvellous weake, thy parts exceeding feeble, so that thou art even ashamed of thy selfe, and of what thou hast and dost. But I aske thee this question, Canst thou love Christ, and reioyce in the Lord Jesus? mee thinkes many a poore soule replies, Yes, I blesse the Lord, that is all I have to uphold my heart withall; I thinke all the profits, and pleasures, and friends in the world, cannot draw my love from Christ, it is my delight to love him, and rejoyce in him: Goe thy wayes then, and the God of heaven go with thee; this sparke is a sparke of that immortall Spirit of the *Father* which will never dye, it is a worke of grace, which will never leave thee, it is a badge, it is the cognizance, and the proper liverie which the Lord Jesus Christ gives only to his Saints: there was never a hypocrite under heaven that ever wore this, God intended it not for them; but those, and onely those, which the Lord hath effectually called, and will glorifie with himselfe hereafter, weare this: and therefore thou that wantest all, & yet hast this, comfort thy selfe with this in the want of all, and say, I love the Lord, and the Lord knowes it, and my soule knowes that I love the Lord Jesus; I can say but little for Christ, my understanding is weake, I conceive not, my memorie is weake, I retaine

retaine not, but yet the Lord knowes I love him, and delight in him. Yea, and know thou it too, and comfort thy selfe therein; the Apostle provokes us to *love one another*, because *love comes from God*; now if the love to the brethren comes from God, because wee see Gods image in them, then the love of God hath a much more expresse worke in it: therefore reason thus with your selves; The time was, that this wretched, vile, carnall, worldly heart of mine, could finde no relish in the promise; I could not bring this naughtie soule of mine to entertaine the Gospell of grace, nor the Spirit of grace, but they were tedious and irksome to my soule, but the Lord (blessed be his name) hath beene pleased to helpe me, so that I can doe that which I never could doe. I finde the Lords promise and goodnesse much more comfortable to me, than all the corne and wine in the world, and my heart is cheared with the consideration of the same. The Apostle saith, *All things shall worke together for the best to them that love God*; namely, to those that are called according to his purpose, that is, to those that so *love God*, that their love came by calling, according to Gods everlasting counsell. He called them in his good time from darknesse to light, and he called them from the love of the world, to the love of God; therefore *all things shall worke together for the best to them:* let nothing therefore discourage thee in this case, but say, All things shall worke for my good, because God hath given me a heart to love him: nay be cheared herein, I charge you, and

1 Iohn 4 7.

Rom. 8. 28.

let

let not your hearts droope, and quarrell not with the Lord for a greater portion, but bleſſe God for that you have received, *your lot is fallen into a faire ground*, and the Lord hath dealt lovingly with you, you need no more for a childes part. *David* deſired no more, *Looke upon mee, O Lord*, (ſaith he) *and doe good unto me:* how? *as thou uſeſt to doe unto thoſe that love thy name.* As if hee had ſaid, I deſire no more for my life and everlaſting happineſſe, and the comfort of my ſoule; deale with me no otherwiſe, but juſt ſo, as thou doeſt with thoſe that love thy name: I know thou wilt love them that love thee, I know thou wilt ſave them that love thee; I know thou wilt comfort them that love thee; I know thou wilt glorifie them that love thee: thus Lord doe good to thy ſervant, I deſire no more, I crave no other, but as thou doeſt, as thou uſeſt to doe good to thoſe that love thy name: if I have that, I have enough: *David* a King, a glorious Saint, deſired no more, expected no more: if thou haſt ſo much, know that thou art beholding to the Lord, and be contented therewith. Haply you have not that vaine of talking and conference which others have, this is commendable, but there is a great deale of pride and vanitie in it now adayes; thou canſt not crancke up thy ſelfe in performances, but thy heart cloſeth with God, and thy affections are ſet upon him, and thy ſoule burnes with love towards the Lord; why, that is enough to bring thee to heaven, if there be ever a Saint in heaven, thou art one now, & ſhalt be in heaven for ever hereafter.

But

But now here is the difficultie, if a man had that *love* which comes from God according to his purpose, this would stand us in stead: but there is much feigned, wilde, hypocriticall love, in the world:

How shall I (therefore) know my *love*, whether it be true, of the right nature, or no? *Quest.*

Here is the skill, therefore we will skan the matter a little; if it be true love, and right joy, God will accept it, therefore put this *love* and *joy* upon the triall, and we will say no more, then what we have ground for out of the doctrine of the text. Examine thy love and joy by this, whether thou welcomest, and entertainest the Lord Jesus Christ, as beseemes him; whether thou entertainest grace, answerable to the worth of grace; for that is the nature of this *love* and *joy* which God kindles and workes. Now this appeares in five particulars: *Answ.*

The first is this, if thou wilt know the truth and soundnesse of thy *love* and *joy* (for what I say of the one, I say of the other, if love be good, joy will be sound, for they grow both upon one root, onely the one hath more sweetnesse of Gods favour shed into the heart, which makes the soule sport with it, &c.) I say therefore, to discover the soundnesse of this love of thine, observe these trials:

First, observe the root and rise, from whence thy *love* came, and wisely consider this, for it is a point of great weight, and hard to discover, yet it is that which will never faile, it is the narrowest *1. Triall.*

search in the world; if thy love come from the right mint, it is currant and warrantable, it is such as our Saviour approves of: It is Christs royall prerogative to mint love, and coine such love as he will take for payment, and accept of; therefore doth thy love come from the Spirit of the Father? then it is made fit to close with the Father, and to close with the Lord Iesus, and with his good Spirit; and consequently the Father allowes this, and will give acceptance to it. You know great men must be entertained answerable to their worth; for a man to have meane fare and scant provision, this may content a poore man; but the choisest and best, deare bought, and farre fetched, beseemes men of great ranke and place. So there is a kinde of leane love, this earthly and naturall love, that growes only out of thy owne strength and naturall parts, it is scant provision, it beseemes not, it suits not with God the Father, it is not answerable to the place and state of the Lord Iesus Christ. It is good enough for these base things here below, earthly love for earthly things, carnall love for carnall things; it is good enough for these things. But will you entertaine the Father of heaven? Will you entertaine the Lord Iesus Christ? I tell you then you must have dainties, you must have spirituall love to welcome a spirituall Father, otherwise it will not be sutable to his worth. Looke as it is with flowers, those flowers which are sowen and planted, and by the skilfull hand of the gardiner inoculated, are choise ones both for sent and

sight,

ſight, as your *province roſes* and the like, are of great account; but your common *hedge roſes*, no man cares for them: So it is with the worke of Gods Spirit, and all other common graces, there is *province love*, and *province joy*, which is planted and wrought in the heart by the skilfull hand of God and his bleſſed Spirit, theſe make a ſweet ſmelling ſavour in the noſtrils of God: Aye that love, ſaith the Father, Aye that love, ſaith the Lord Jeſus, wee cannot better pleaſe them, than by entertaining them after this manner; but theſe hedge roſes, this carnall love and carnall joy, that growes upon the hedge of our owne naturall hearts, the Lord cares not for this love and joy, it beſeemes him not in any meaſure, therefore obſerve this, canſt thou ſay, I love God becauſe hee loved me; this is a love of the right coine, it came from the right mint; and know it for ever, that that God which canno but love himſelfe, he cannot but like that love of thine, which is of his owne nature, which came from his owne ſelfe, who is the God of all love. I would faine have you underſtand what I ſpeake, is thy heart therefore affected and inlarged with love to the Lord, becauſe thou haſt found, and felt, and received, the ſweetneſſe of the relliſh of the riches of his grace into thy ſoule, doth love and joy grow upon this root, namely, upon a grounded application (as I may ſo ſay in ſpeciall manner) of Gods favour to thy ſoule, ſettled, and ſealed, and made knowne in this kinde, if thy love doe grow upon this ground, upon the particular application of

Gods mercie to thy soule; So that thy soule can say, the Lord hath looked downe from heaven; hee hath said in his word, that hee will looke at them, that tremble at his name; I looked for mercie, and I sought for grace, and blessed bee God, I have found that mercie, and grace; I looked and sought for, the Minister spake it, and his Spirit spake it, that my name was registred in heaven, and that my prayers were heard, & my desires satisfied, and therefore how shall I love the Lord that hath done all this for mee? my sinnes I have bewailed, my complaints I have powred forth, and the Lord hath looked from heaven, and given me a gracious answer; therefore I will love the Lord for it, even for ever; I love thee dearly, O Lord, my strength, thou art my support that hast strengthned me; thou art my Saviour that hast saved me; therefore my soule shall for ever love thee, for that mercie of thine; this is a love now that comes from a right mint, it is currant, and good pay. But if a man love God from himselfe, this love will bring a man to himselfe, and there leave him: as if a man have a love to his parts, or to his hearing, or reading, or praying, or preaching, or conferences, if a man have a love to his understanding, wisedome, and policie, he loves his wisedome and policie well, therefore hee would faine be beholding to Christ, to helpe him to glorifie this wisedome and policie, and these parts of his, that he might receive honour to them: now the love of his parts brought all to his parts, and Christs honour in the meane time lay in the dust, and

Difference betwixt the love and joy of an hypocrite, and of Gods childe.

and so I might instance in a thousand examples of the like nature: Whereas now (marke what I say) that love which is wrought from God, alwayes drawes the soule unto Gods love againe, the Lord lets downe the cords of his love into the soule, and thereby breeds love, and kindles love in the soule, to that goodnesse and kindnesse of his; and this is the excellencie of a Christian, and this love is of a right coine, and of a right stampe: but love of my parts, that Christ may glorifie my parts; and love of profit, that Christ might promote my profit: I love my parts, and profit only now, and not Christ in this case: and this is the greatest difference betweene the love and delight, which the cunningst hypocrite under heaven can have, and the Saints of God: I expresse it thus; Meat that a man takes downe inwardly, and digests, breeds good bloud, and good complexion; but that which a man takes, and digests not, but vomits out againe presently, breeds neither good bloud, nor good complexion: So it is with the love of the heart that is rightly wrought upon, to entertaine and love a Saviour, and delight in him, and welcome him, as beseemes his worth: a heart that is soundly wrought upon by the Spirit, feeds heartily upon the promise, and that feeding and taking downe of the promise. and that closing with the promise, breeds good bloud and good complexion; true love that breeds good bloud, and true joy that breeds good complexion, because the promise is fed upon: it is the worke of Gods Spirit which seize upon, Simile.

and worke effectually upon the heart, that bred this sound love and true joy. But a carnall hypocrite, that only hath a taste of the promise, and a flattering apprehension of the promise in general, *Christ came to save sinners*, &c. these are prettie things to tickle their conceits, but they never goe downe, they digest not the promise of Christ, and therefore that love which comes from hence, is but a fained love, and that joy which ariseth from hence, is but a false joy, it breeds no good bloud, it breeds no good complexion, but meere vanities and overtures in a Christians course; here is the difference betweene the love and joy of an hypocrite, and of a Saint of God: this is the first triall.

2. *Triall.* Secondly, if thou entertaine thy Saviour, as beseemes a Saviour, thou must entertaine him as a King (for he is a King) that is, give up all to him, and entertaine none but those that attend upon him, and appertaine to him; in a word, love all in Christ, love all for Christ, but expresse thy affection and joy to him above all; he is the King, all the rest are but retainers, and therefore entertaine him in the first place; hee that loves any thing equall with Christ, hee never loved Christ truly; he that sets up any thing, cheeke by jowle with his Saviour, he despiseth, he renounceth his Saviour. It is all one (in plaine termes) as if a man should put a slave into the chamber where the King is, and say, he hath entertained the King, this base behaviour of his, will drive the King away, as well as if he did openly and professly bid him be gone.

So

So if thou setteſt up any thing with thy Saviour thou doſt drive him away as well by thy baſe behaviour, as by open profeſſion: a man cannot receive friendſhip with Chriſt and the world upon the ſame termes: a wife that loves her huſband, loves him only as a husband, hee only hath her heart, and ſhe loves none but him in that manner; ſhe loves others as friends and neighbours, and gives them reſpect ſo farre as they keepe themſelves there, but if they come to claime the love of a husband, ſhe abhorres them: ſo a loving heart loves Jeſus Chriſt onely as a bridegroome, and all things elſe only as friends and neighbours: the ſoule that loves Chriſt, loves him onely as a Chriſt, and all the reſt as friends: the ſoule will love riches that may credit it, and parts that may advance it (as friends to ſpeake for a man, and to give occaſion to a man, to come to a Saviour) as the wife loves her husband firſtly, and the reſt as friends and neighbours, that muſt further the match: ſo the ſoule loves the Lord Ieſus Chriſt in the firſt place, and all things elſe, as profit, and riches, and parts, as friends and neighbours that may make up the match with a Saviour, and bring it into acquaintance with a Saviour: the ſoule loves prayer, and hearing, and Gods ordinances, as friends to ſpeake a good word to Chriſt for it; but if any thing come to ſteale away the heart, and challenge the affection of a ſpouſe, it abhorres it, it hates honour, and riches, and all things in the world that will challenge any ſpouſe-like love, Chriſt only ſhall have that. *James 4. 4.*

Our

Luke 14.16. opened.

Our Saviour saith, *Hee that hates not father and mother for my sake, is not worthie of mee:* that is, if father and mother stand betweene thee and Christ, if they would be married to thy soule, hate and abhorre them, love them so farre as they lead to a Saviour, but when they step into the place of a Saviour, abominate and hate them.

Difference betweene a sound and false heart in the entertainment of Christ.

This I take to bee the difference betweene a sound and false heart, in the entertainment of the Lord Jesus; a sound heart entertaines a Saviour, as a favourite entertaines a Prince, he comes into his house, and disposes, and orders every thing as he sees fit, what he will is done, and no more: but now an inkeeper, hee entertaines him that comes next, he will take any mans money, and give welcome to any man, for he loves the gaine of all, but loves the person of none: so a gracious soule entertaines Christ as a Prince, all give attendance to the Lord, and all the courtiers are welcome, because they are serviceable to his Majestie; but if a man be an enemy to his Majesty, he will rather imprison him, than entertaine him; he will rather punish him, than welcome him: but now an hypocrite entertaines the Lord Jesus, as a stranger into an inne, if honour, or profits, or riches come first, they are first served, all are welcome, they and Christ, and Christ and they, but loves not Christ, but he loves himselfe in all.

3. *Triall.*

Thirdly, he that truly loves Christ, labours to give contentment to Christ, for love alwayes gives contentment to the thing beloved; so it must

must bee with every Christian heart that is truly humbled, and hath this affection kindled, beseeming our Saviour; the soule that thus entertaines him, is studiously carefull, and marvellous watchfull, lest it doe any thing that may grieve the Lord Jesus, and discontent his Spirit, and send the good Spirit of the Lord sad, or in any dislike to Heaven; it is carefull, lest the Lord Iesus should bee displeased with him, and offended at him, or goe away in anger and displeasure; the heart feares, lest hee should doe any thing that may cause this, and it would be almost death to him, if hee should doe this. Marke the guise and behaviour of the *Spouse*, she never left seeking of her *beloved*, till she had found him, and when she had found him, shee layes hold of him, and when she hath done so, she brings him home, and when hee was there, shee gives charge to all the house, *I charge you, O ye daughters of Ierusalem, by the Roes and the Hindes of the field, that you stirre not up, nor awake my love till he please.* Look as it is when men of great place come into a mans house, there is a great charge & warning given; see there be no noyse about such a place, lest such a man be raised before his time. What baseness is this that wee should have our hearts inlarged to any thing but Christ? A good heart wil do as the spouse did here; when the soul hath received the Spirit of a Saviour, & found the mercy of a Saviour, it keeps watch & ward within it selfe, and gives peremptory charge to all in the famil; I charge you profits, and pleasure, and riches, and honour, and all the things *Cant.* 3.7.

of this life, love and joy, and all the faculties of the soule, (it gives them warning) I charge you that you stirre not, I charge you that you grieve not, I charge you that you disquiet not the *Spirit* of the Lord, let there bee no motion but entertaine it, no command but obey it; no advice but receive it; thus the soule gives peremptory charge, not to grieve the Spirit of the Lord, or to doe any thing that may distaste it.

See this in *Lot*, who when he had received the two *Angels* into his house, the cursed *Sodomites* came to the *doore*, and thought to abuse his *strangers*. Now (marke it I beseech you) *Lot* could be content that rather any hurt or distaste should befall himselfe than them: therefore observe how he pleads with those base people. *Lot* went out unto them, and shut the doores after him, and
Gen 19. 8. said; *I pray you brethren doe not so wickedly; Behold now I have two daughters which have not knowne man, let me bring them out unto you, and do to them as is good in your eyes, onely to these men doe nothing; for therefore came they under the shadow of my roofe.* This was kinde honorable entertainment. As *Lot* dealt with the *Angels*, so a loving heart will deale with the Lord Iesus: let my soule bee wounded (saith the loving heart) but let not Gods Spirit be grieved; let my honour bee laid in the dust, but let not God be dishonoured; let temptations, oppositions, persecutions, and disgrace befall mee, but let Gods glory be advanced. The soule is willing and content to beare any thing, but it will doe nothing against Christ, it will doe nothing against the

the Gospell of the Lord Iesus. The soule saith, you may doe what you will with me, my life, and honour, and wealth is in your hands, but to the Lord doe no harme; blaspheme not his Name, resist not his Spirit, doe no dishonour to his Gospell, doe not contemne his grace what ever betides me: This is the frame of the soule that truly loves Christ.

They that entertaine Persons which they highly respect, are inquisitive of those that appertaine unto them to know what their minde is, what likes your master, and what takes he most contentment in? this they doe, that they may prevent him with a kindnesse, though he aske not for it; what ever will best content him, they seeke for it, and what ever will distaste him they labour to avoid it: So a gracious loving soule never satisfieth it selfe, but labours to give content to the Lord Iesus; that hee may have his will onely. Therefore such a soule will come to a faithfull *Minister* and aske him, how must I order my family? What shall I doe in regard of my selfe and children? How may I please the Lord better? And how may I entertaine the Lords Spirit better? What duty is to be performed? What service is to bee discharged? What course is to bee taken, that I may please Christ? You are acquainted with Christ, you know what will content him; I pray you tell me how I may pray so, and performe duties so that nothing may distaste him, or be offensive unto him. This I take to bee the difference betweene an honest sincere heart which entertaines

taines Christ as beseemes *him*, and a naughty hypocriticall spirit that would fawne upon Christ Iesus: this is the difference betweene faithfull true *love* and *joy*, and dissembling love and joy. There is the same ods betweene them, which is betweene a man that entertaines a *servant*, and another that entertaines a *noble friend*, or a *King* into his family. A man entertains a servant, that he may please him, and not that hee may please his servant: he seeth he is wise to order his occasions, and diligent to dispatch his businesse, and therefore hee receives him, that hee may get contentment from the servant, not that hee may give contentment to the servant: but if hee findes any inconveniency in his estate, or receives not that satisfaction from him which hee desires and expects, hee turnes him out of doores. But now hee which entertaines a Noble man after a noble manner, and he which entertaines a King after a kingly manner, labours to give him all content, hee will not please himselfe, nor fulfill his owne minde, but studies how hee may give content to the *Noble man*, or to the *King*. Nay it is admirable to see what men of great place will doe in this case: When they entertaine a *King*, they themselves will bee servants while the *King* is there; haply hee is a man of great estate, and hath many to attend upon him, yet hee gives charge to his servants, I care not what becomes of me, but bee sure let his *Majesty* be pleased; and if any comes to speake with him, hee tels him hee cannot possibly speake with him now, hee must

Simile.

attend

attend upon his *Majestie.*

So it is betweene a sound faithfull loving soule that entertaines Christ, and an Hypocrite; the one receives Christ into his soule as a *servant* into his family, and all the while Gods Gospell or Grace may promote his honour, or ease, or credit, so farre as these may serve his turne, so farre as profit, and honour, and riches come in by this means, welcome Gospell, and welcome Christ: But if he sees danger will come, or inconvenience befall, or misery betide; then he turnes Gospell, and Christ, and profession, and all out of doores, because hee entertained the Gospell onely as a *servant* to content himselfe. But hee that entertaines Christ and the Gospell, as a *King* into his soule, labours to give him all content, he will not please himselfe, or his lusts, or his pride or vaine glory, or any thing in the world: Nay when Christ comes once to be received into the soule, he which before had his retinue, and all to attend upon him; they must all serve Christ now, nay he will not give Christ distaste in the least thing, he cares for no honour now, but to honour *him*, he cares for no advancement now, but to advance him, he esteemes of no riches now, but so farre as they may credit the Gospell: Nay to goe further, they that were his neerest and deerest friends, if they come and desire his company, he tels them no, he cannot, the Lord Iesus must bee pleased, and the *Spirit* must bee contented: Nay his old lusts, and his old acquaintance, his old base haunts of heart, and his old sinfull courses,

that have beene at inward league with his soule, though they come and plead for acceptance, the poore sinner regards none of all these, he respects Christ onely: Nay he will displease a fashion, rather than he will displease Christ, he will displease all the great men under Heaven, rather than hee will displease Christ. Nay all that same glory and pride of his which hath beene so much beloved of him, the soule that hath beene truly humbled, and brought to an apprehension of Gods goodnesse, will rather displease that, than displease the Lord Iesus Christ.

This is an entertainment that beseemes the Lord, and this is the guise that beseemes him which gives contentment to a Saviour: You must now and then receive the *Gospell* when it pleaseth you, and anon fling out the Lord Iesus, and currishly behave your selves towards him; but you must give all content unto him, and bestow all attendance upon him. It is admirable to see what love will doe, how men will square their mindes and hearts to the mindes of those that are rendered by them; they will be where they please, doe what they will, and talke of what they will: *I delight to doe thy good will, O my God,* (saith *David*) *Psal.* 40. 8. the originall carries it thus, *It is my good will to doe thy good pleasure:* So it is the good will of the soule that loves God to please him above all things, wee should so speake, and worke, and walke, as beseemes the Lord, as will give sweet contentment to the Lord, that hee may delight to love us, and walke with us, and bee a good

good GOD unto us for ever.

The fourth triall is this, He that loves a thing, it is his happineſſe and good to ſee the happineſſe and good of the thing he loves; (obſerve it) this is an undoubted argument of ſound affection, that a man ſhould bee willing that that which is affected by him, ſhould have all good, though hee in the meane time miſſe of it, if there bee any proſperity befals the party he loves, he thinkes himſelfe bleſſed; if any honour comes to him, hee thinkes himſelfe honoured; nay he had rather hee ſhould be honoured and advanced than himſelfe, this is true *love* indeed. But ſee a patterne of love, and a bleſſed mirrour of a heart inlarged with affection: When *David* was *anointed* to the crown, and *Saul* purſued him heavily, and thought to defeat him of the Kingdome, and dealt wretchedly and cruelly with him; Now *Ionathan* meets him after an heavy affliction, and labours to cheer up the heart of *David*, and ſaith, *Feare not, for the hand of Saul ſhall not finde thee, thou ſhalt bee King over Iſrael, and I ſhall bee next unto thee*: A man would thinke, why ſhould not *Ionathan* rather labour for the crowne himſelfe, hee was next *heire* apparant thereunto; hee might have ſaid, *Saul* is my father, and why ſhould not I ſucceed him in the crowne? why ſhould *David* ſtart in before me? No, this comforted his heart, and rejoyced and cheered his ſoule, *David ſhall bee King, and I ſhall bee next unto him*; hee loved *David* dearly, and therefore this refreſhed him, thou ſhalt bee King in Iſrael, and it is the comfort of my heart, that

4 *Triall.*

1 Sam. 23. 17.

that I shall be next unto thee. As who should say, it contents me more that thou shalt be honoured, than if I my selfe were honoured.

So it is with a good heart that loves Iesus Christ, and his Grace, and his Gospell: Oh, the happinesse of the Gospell, and the promotion thereof, is the greatest good and comfort that can befall him. The Christian saith, let God bee honoured, though I bee disparaged, it skils not: Is the Lord advanced, and doth his Gospell thrive? Is his Glory promoted? Doth the worke of grace goe forward? It is enough, what becomes of my honour, or parts, or liberty, or ease, it is no matter. Let it goe well with the Gospell, and let honour be given to the Lord Iesus in the use of the means, and ordinances which he hath bestowed upon us; let Gods cause finde that acceptance amongst his servants which it ought, it is sufficient, it rejoyceth my heart. See this in *Iohn* the *Baptist*, when Christ began to set forth the Gospell, and to baptize, and many came unto him; the *Disciples* of *Iohn* grudged at it, and said unto *Iohn*, *Rabbi, He that was with thee beyond Iordan, of whom thou bearest witnesse, behold the same baptizeth and all come to him:* (Now marke how *Iohn* speaks) His *Disciples* were stirred because they thought the honour and credit went away from them. As if they had said, Master, there is one now that carries all before him, every mans eye is towards him, and every mans heart is after him. Now *Iohn* loved Christ, and marke how he replies, *He that hath the Bride, is the Bridegroome, but the friend*

Iohn 3.29.

of

of the bridegroome, which ſtandeth and heareth, rejoyceth greatly, becauſe of the bridgroomes voice, this my joy therefore is fulfilled. As who ſhould ſay, Chriſt is the Bridegroome, I am but the friend of the Bridegroome, who labour only to prepare hearts for Chriſt. Is the Lord honoured? Is the Lords worke proſpered? if this bee ſo my joy is full, I have enough; let the Lord increaſe, though I decreaſe; let the Lord have the praiſe that is due unto him, and what ever befals me, I care not.

This alſo was that of *Mephiboſheth*, when he was dealt falſly with, and ſome falſe reports had beene ſuggeſted to *David* againſt him, he was content to put up all the wrong; and when *David* returned in peace, and hee ſaw the Kings face, and that he had gained the day, and got the field: *David* began to comfort and refreſh him, and bad him divide the land which hee had taken from him, betweene *Ziba* and him: now marke how hee replieth, *Let him take all, for as much as the King is come againe in peace to his owne houſe:* as who ſhould ſay, as for the land it skils not; as for my ſelfe, and the field, and my life, I paſſe not; for as much as you my King are come home in peace, it is enough, it is ſufficient that I have ſeene your Majeſtie in peace; this was better to him, than the field, or any thing elſe, whatſoever could befall him. 2 *Sam.* 19. 30.

Beloved, many a man is all a mort, becauſe his honour fals to the ground, and becauſe his credit lies in the duſt; but if he may have his owne honour and credit, he is not troubled, though Chriſt

and his Gospell, and Gods honour and glory lye in the dust; this man loves not the Lord: for he that loves the Lord, makes him his portion and his glory; it is enough Christ is mine; it is sufficient that his glorie and Gospell prospers; what ever befals me, I care not; let the world take my ease, and liberty, and life, and all, let the Gospell be advanced, I care not.

Brethren, such are the base dispositions of too too many amongst us, they can tread upon Christs shoulders, and lift up him, that they may appeare above him; they can labour to lift up Gods Gospell, that they may lift up themselves thereby: this is a base disposition, that harbours in the heart of most men: but (I beseech you) lye downe in the dust, and be content that the Lord may be advanced, though thou be disgraced; be content that the Lords name may be praised, though thou be dishonoured: what though every mans mouth be against thee? and every mans hand oppositunto thee? yet if God be honoured, let that comfort thee: nay if any of Gods people advance God more than thy selfe, rejoyce in it: and let this be the aime of all our endevours for ever.

5. *Triall.* The fifth triall is this, it is the nature of sound love to covet nearer union with the thing beloved, and to have a kinde of earnest impatience and restlesnesse, till it attaine a greater measure thereof. Observe it, this is a thing which flowes from the nature of love; especially from this love I now speake of, which beseemes the Lord, who

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is the best of all other things, which the soule can desire, or the heart possesse. There are two branches of the point; I will handle the one largely, and only touch the other. 2 *Branches.*

Love, I say therefore, is first of a linking, and a gluing nature, and it will alwayes carrie the soule with a streame and earnestnesse, to enjoy the possession of, and union with the thing beloved; it cannot have enough of it, it is never satisfied with it; it covets nothing so much, riches now seeme loathsome, and profits and pleasures are tedious vanities to him; the soule is out of taste with all worldly delights, and desires nothing so much as to enjoy Christ; this is that he would have. Let the wicked have what they will, and possesse what they please, but let me enjoy that only, and I care not. 1.

When *David* had beene doting on the things here below, at last he came to see better things in God: and see how he stayeth his heart: *Whom have I in heaven but thee? and there is none in earth that I desire in comparison of thee:* he bids adieu to all other things, and marke what followes; *It is good for me to draw neare to God.* As if hee had said, let the rich man have his wealth, and let the ambitious man have his honour, let the drunkard have his cup, and the adulterer his sweet dalliances: let them drinke, and swill, and whore, and goe downe to hell, much good doe it them with their sops, let them have what their hearts can desire; *but it is good for me to draw nigh unto God:* Oh the pleasures that are at Gods right hand! *Psal.73.25.*

Oh the mercie and holinesse which hee hath prepared, and will bestow upon those that are upright!

When *Marie* had beene seeking and weeping for a Saviour, Christ said unto her, *Woman why weepest thou? whom seekest thou?* Marke now what *Marie* did, being moved with love to the Lord; she conceived Christ to be the *Gardiner*, and shee spake thus, *Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away:* She would be content to have the body of a Saviour rather, than want a Saviour, she would have a dead Saviour rather than none: but when our Saviour revealed himselfe to her, when shee saw that he lived, and was risen againe, she flew upon him, and with marvellous violence embraced our Saviour, (for so the words must of necessitie be understood) for Christ saith, *Touch mee not, for I am not yet ascended:* the meaning is this, *Marie* was very eager of her Saviour: Have I againe seene my Saviour? And doe I againe possesse him? I will never part with him more: Christ saith unto her, *Marie*, and so discovers himselfe: she saith unto him, *Rabboni*, that is to say, *Master*; and there she holds, as if she would never leave him more: now Christ checks her, because she depended so much upon his outward presence: Hee saith unto her, *Touch me not, for I am not yet ascended*; as if he had said, I shall live many dayes upon the earth, and thou shalt bee satisfied with my presence, therefore doe not *cling* so fast unto me; for the word *touch* signifies as much; and the same word

John 20. 16.

is

is used in the *Corinthians*, *It is good for a man not to touch a woman*, that is, to cleave and to *cling* unto her; and it is taken from those peeces of buildings, which are let one into another: her affection was such, that she would not part with her Saviour, when she had met him. 1 *Cor.* 7. 1. opened.

This is a lively picture of that *love* which many a poore soule possesseth, when the Lord lets in the glimpse of his love into the heart; when the soule hath waited long for mercie and comfort, and the Lord is pleased at last to refresh it, and cheare it therewith, and to let in some sweet incklings, and intimations thereof; many of Gods Saints begin to bee light headed, because they are so ravished therewith, they are alwayes cleaving thereunto, insomuch that many times they are almost besides themselves.

Looke as it is with parties that live in the same family, and their affections are drawing on one towards another in marriage; they will cast their occasions so, that if it be possible, they will be together, and have one anothers company, and they will talke together, and worke together, and the time goeth on marvellous suddenly, all the while their affections are drawing on: so it is with the soule that loves Jesus Christ, and hath this holy affection kindled, it thinkes every place happy, where it hath heard of Christ, and thinkes that houre sweet, wherein it put up its prayers to the Lord, and enjoyed love-chat with him; hee thinkes the Sabbath marvellous sweet, wherein God is revealed in the power of his ordinances: Simile.

any glimpse of Gods goodnesse, and notice of his mercie in Christ, is marvellous comfortable to the soule.

And it is the desire of the soule to sit by it: as the drunkard doth in another kinde, so the loving soule would sit by this mercie and love of God, that he may be more acquainted with it, and more quickned and cheared by it; the soule is ravished therewith, and overcome as it were with the apprehension thereof: *David* envyed *the perter that kept the doore of Gods temple, where Gods presence was, and the very birds that built their nests there:* as if hee had said, You have liberty to see the sacrifices offered, and you may heare the voices of Gods people, and you may build your nests in the temple of my God, and my Lord; and Lord am not I as good as birds? therefore his heart was inflamed with the want of these ordinances of God. Nay old *Simeon* when hee had seene our Saviour *incarnate*, his heart was so inlarged therewith, that he would have beene content to have left his body, that he might have had his full of his Saviour; *Lord now lettest thou thy servant depart in peace, for mine eyes have seene thy salvation:* as if he had said, stand by *body*, let me come to my Saviour, let mee bee for ever with him, I have beene long enough in this sinfull world already. A spouse that is contracted, thinkes every day a yeare, and every yeare twenty, till that day comes; shee blesseth the very place where the bridegroome is, and she thinkes the parties happy that talke with him, and she takes every token that comes

Psal. 84.

comes from him marvellous kindly, but yet shee thinkes, if that day would once come wherein she might possesse him, and be possessed of him, that she, and she alone might enjoy her husband; Oh this would bee a happy day, her heart would bee cheared, and exceedingly refreshed therewith: so a loving soule that hath beene truly humbled and inlightened in the apprehension of Gods love and mercie, and is contracted, as I may so say, unto Christ, hath many thoughts; when will it once be, that I may be married to Christ, and possesse him, and bee possessed of him? *to bee with Christ is best for me:* such a one thinkes every token marvellous welcome, and every promise, and every word, that reveals any intimation of Gods kindnesse; but yet, oh when will the day come, that I shall be for ever with the Lord Jesus; this is the highest pitch, that Saint *Paul* speakes of, *we that are alive, and remaine*, saith he, *shall bee caught up together with them in the clouds, and meet the Lord in the aire, and so shall wee bee ever with the Lord:* 1 Thess. 4. thus the soule thinkes, when will that day come, that I may never be with sinne more, never with the world more, never with corruptions more, never with base company more? but with that mercie, and that Spirit, and that grace, and with that Christ, for ever and ever; this is the guise of the soule, and the frame of the heart, that is kindled in sound love to the Lord Jesus; nay such is the strong and gluing nature of true love, that it will make a man bee with the thing beloved, though hee bee in never so great misery. When

Iacobs

Iacobs sonnes came, and told him, that *Ioseph* was slaine, *Iacob* was grievously distressed, because he loved him deerely; now marke, what the text saith, *All his sonnes and daughters rose up to comfort him, but he refused to be comforted*; and said, I will goe downe into the grave to my sonne *Ioseph*; he would rather be in the grave, than not to be with *Ioseph*; and hee will goe downe into the grave, that he may be with him: so the wife that loves her husband, when hee is in prison, shee will bee there with him, shee is sorry that it should bee so with her husband, but shee will rather bee in the prison with him, than want his company: so an humble soule that hath his heart kindled in earnest and sound affection to Christ, is content even to goe into the grave with the Lord Jesus, yea into prison with the Lord Jesus; let mee bee with Christ, saith he, though I be in persecution; let me be with the Lord Jesus, though I be in dishonour: it is a griefe to the soule if Christ bee so; but a greater griefe, if he may not be with him where hee is: when the spouse had wanted her bridegroome a great while, and at last the Lord was pleased to reveale himselfe unto her, she fastens upon him, and rests contented with him and desires no more; *my beloved is mine, and I am his*; as who should say, thou art mine, and I am thine, let the world thinke what it will, I am thy wife, and thou art my husband: so saith the soule, Christ is mine, and I am his, and if I may have more of that grace and holinesse which is in Christ, I have enough, I desire no more, but

Cant. 2. 6.

without

without that I cannot be contented, I cannot be satisfied.

Secondly, there is a holy restlesnesse and impatience in the soule till it can attaine this, it will take no nay at the hand of the Lord, but sues for the match though Christ seeme to forbid the banes; and it were worth the while to observe how restlesse the soule is, and how it bestirres it selfe to attaine neerer *union* with the Lord Jesus, even when he seemes to absent his presence from the soule; but we cannot prosecute that, so that by this time then it doth appeare what it is to love the Lord truly, and wee have laid downe the triall whereby we may know whether wee have this love or no.

The third use is a word of reproofe, you have heard the ground of consolation already, therefore when the pill is sugered, I hope it will down the better: Here then wee have a just ground of reprehension, and it comes marvellous heavy as a witnesse to accuse many, nay as a Judge to condemne many in the world; this is sufficient to shake their hearts, and to make their soules that live in the bosome of the Church almost to sinke in the consideration and sight of their owne miserable and fearfull condition, upon whom this worke was never stamped, in whose soules this grace of God was never yet kindled; certaine it is such never loved the Lord, nor ever rejoyced in Christ. Woe to their soules therefore, and (beloved) this is the condition of the greatest part of those that live in the Church, and are counted *Vse* 3.

professors among us; they love not Christ, they rejoyce not in him, yet they will not bee perswaded of it; therefore give a little attendance I beseech you to what I shall say.

This is the cunning that Satan hath to deceive poore soules withall, because these holy affections are inward and retired, as *hope*, and *desire*, and *love*, and *joy*; because I say they are secret things in the soule, and doe not discover themselves outwardly to the view of the world, further than the fruits thereof manifest the same: Therefore men not knowing these affections themselves, and not conceiving of the nature of them, that is the cause that many leane upon the expectation of what they have in frame of heart, though they want in the course of their lives: this is that which every man almost doth challenge to himselfe, as that whereby he will beare up his heart in time of trouble, and cheere up his soule in the day of distresse. Wicked men when every one cannot but see and behold their base courses, and loath their sinfull practices, nay when they themselves cannot but confesse their filthy behaviours, &c. Why they confesse they fall foully, and they fall dayly and scandalously; but that which heals all & helps all is this, they say it is true it is so with their lives, but yet they love the Lord Jesus with all their hearts; every vile varlet will say thus when hee hath sworne by a Saviour, and torne his flesh in peeces, I, is blessed *body*, his *blood*, his *wounds* and all; yet when he hath done this, he loves a sweet Saviour still. Oh poore deluded miserable sinfull

full wretch: that I may apply my selfe particularly to such a one; I beseech you give mee leave to doe two things. First, I will make it good that most men have not this love of God: Secondly, I will plead the Inditement, and then when I have laid out the Inditement and pleaded it, and shewed who they are that have not this love of God, the point will be cleere.

I Most in the world have no love to God, but hatred against him.

First it is sure and most certaine, that most in the world that live in the bosome of the Church have not their hearts carried in any love of God but in a hatred and desperate opposition against the Lord Jesus Christ, *In him was life, and this life was the light of the world, and the light shined in darkenesse, and the darkenesse comprehended it not:* the meaning is this, the Lord Jesus Christ was the life of the promise, in him was life, the promise of life was in Christ, and that promise of life was a light to teach men the way to life and salvation; but when this light of the promise of grace shined to the world, the darke world comprehended it not, they knew it not, *Christ came unto his owne, and his owne received him not.* There the Lord speakes of the Jewes that were his chosen people, and his owne by covenant: *His owne* by reason of the privileges and benefits, and ordinances which he bestowed upon them: *His owne* by profession, they tooke the Name of Christ upon them: Christ came not to heathens and pagans, but to his owne, and they received him not. How many are there amongst us who professe the Name of the Lord Iesus, and take up the Gospell of Christ, and yet

Iohn 1.11.

being Christians in *profession*, will not entertaine the love of the Lord Iesus Christ which should make us Christians in *deed*. Christ comes to many a mans doore, and knocks, and calls, and intreats entrance, but few will entertaine him when hee comes; nay let mee say more, my heart trembles to speake it, nay my heart, were it as it should be, would grieve to thinke it: Wicked men are so farre from prising Christ and loving the Lord Iesus, that they hate him more than *sinne*; nay I had almost said, yet I am loth to speake it, my heart shakes to thinke it, but that I hope you are willing to heare the worst; why then I will speake it, and they are the words of the *Scripture*, wicked men hate Christ more than the devill himselfe; the Lord be merciful to such poor sinful creatures, good Lord that ever men should be created by the Lord, and enjoy mercy and meanes from the Lord, and yet love *sinne* and the *devill* himselfe more than God.

Object. But you will say, are there any such, is it possible that ever any man that breathed and received mercy from the Lord Iesus, should deale so sinfully and unkindly with him; why, the devill would not doe it.

Answer. I say to you as the Prophet said to *Hazael* in another case: I know, saith he, the evill thou wilt doe to the children of Israel, *their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with childe*; but *Hazael* said, *what, am I a dogge that I should doe thus?* the Prophet told

2 King. 8. 12, 13.

told him, *the Lord hath shewed it unto me:* I know, saith the Prophet, the cruelty and venome of thy spirit though thou knowest it not: So when I speake of these things, men will bee ready to say, what, are there any such dogs to deale thus with the Lord Jesus: I tell you the Lord knowes this, and the Word seeth all thy venome and spight and hatred against Christ, the Lord seeth and knoweth it. Most men in their hearts doe hate Christ, though they see it not: beloved, your hearts are more vile than you can conceive, and more base than you can imagine, the Word will make it cleere. The greatest evill of all wee know is *sinne*, the Devill is not to be loathed but for his sinne; and the reason why he is so loathsome, is because hee is so sinfull. Now marke what the text saith, *this is the condemnation, that light is come into the world, and men loved darkenesse more than the light:* the Lord revealed *light* (that is, Christ) to the world, but the world loved sin and the temptations of Satan, and the corruptions of their owne hearts more than Christ, and more than mercy that was tendered to them in the Lord Jesus; it is cleere therefore it was so, it will be so, and it is so to this day; Men love their base lusts and sinfull corruptions more than the Lord Jesus Christ, and the power of his grace which he expresseth to their soules, and consequently they love the delusions and suggestions of Satan, more than the motions of Gods Spirit, and the comfort thereof. Thus now we have laid downe the Inditement, let us also plead it a little; wee *John* 3. 19.

see there be many in the Church that doe not love the Lord Jesus Christ, but who are they? of that we will now speake, for when we lay the charge, we must name the man; the Inditement in generall is nothing, we will therefore referre these men that love not Christ to three rankes. The first are *open enemies* to Christ: The second are the *glozing newters* of the world: The third are the *fawning Hypocrites* that are faire in shew, but false in heart; all these are guilty of this Inditement, wee will therefore plead it against them, desiring the Lord to convince their consciences thereof.

1 *Ranke.* First for the former, and they are open enemies to the Lord Jesus; we will not spend much time here, but stand longest there where is most need. First therefore there are open enemies to Christ, and they are many, such as *Isaiah* speakes of, *ye stiffe necked and hardhearted, ye have resisted the Spirit of the Lord:* Those which set their mouthes against Heaven, and stand in open defiance against the Lord Iesus, and against the power of his Grace, and the worke of his Spirit in the hearts of his, and in the ministery of the Word, and these we referre to two heads.

1 *Sort.* First, such as are profest oppossers of the evidence of the truth, those whereof Christ spake, *the Housholder let out his Vineyard to Husbandmen, and when the time of the fruits drew neere, hee sent his servants to the Husbandmen that he might receive the fruits of it, and the Husbandmen tooke his servants, and beat one, and killed another, and stoned another;*

Matth.21.33.

another; at last he sent his sonne, and said, surely they will reverence my sonne; nay when hee came they all combined and conspired together, and said, this is the Heire, come let us kill him, and the inheritance shall be ours; this was an intimation of the Scribes and Pharisees, the Chuch was the Vineyard, and it was let out to them, and God sent his Prophets among them, they persecuted them; then hee sent his Disciples, they stoned them, and when his *Sonne* came, they conspired against the Lord Iesus, with one open mouth, with one joynt endevour; *Come, said they, this is the Heire, let us kill him, and the inheritance shall be ours:* And doe you thinke that the Scribes and Pharisees are dead, and have left none of their cursed brood and generation behinde them? I tell you beloved, there are many persecutors of Christ and his Gospell to this day, which are the leaders of the campe, which stand in open defiance of the God of Heaven; but if you aske mee what entertainment their lusts have among these men, they find all welcome: possible temptations whisper not, occasions come not, corruptions stirre not so soone, be the company never so base, the course never so vile, the practice never so wicked, but these miserable sinfull creatures give audience and attendance, and acceptance; and entertainment to these base courses, nay they invite them and provide for them, nay they bestow a great deale of cost for the entertainment of their lusts, they seeke out occasions to commit their sinnes; the adulterer goeth in the twi-light to meet his

queans,

queanes, and the drunkard goes to the Ale-house to meet with his base companions; thus they invite their lusts, and provide for their lusts; this is that the Apostle disswades us from; *make no provision for the flesh to fulfill the lusts thereof:* yet these men make provision for their base lusts, their mindes are plotting, and their endevours labouring, to provide all courses that may give entertainment to their lusts; therefore no marvell they finde such long continuance in their sinnes, because they make such provision for them: but now if you will observe how these men entertaine Christ, you may discover it by these two passages.

Rom. 13. 14.

1 *Passage.* First, observe how they entertaine the power of Christs Spirit in the ministerie of the word; and secondly, how they entertaine the presence of our Saviour in the graces of his children: First, concerning the ministerie of the word, if it be so that the ministery of the word comes powerfully home to the conscience, and would open the eyes, and awaken the heart of ungodly men, and would plucke them from their sinnes: Oh what an uproare there is! and how doe men take up armes against the truth, and beat off the power of the word, that it may not prevaile with the heart, and awaken them, and that it may not rule in their lives? Christ notes such as these for opposers of goodnesse; *Bring hither mine enemies, that would not that I should reigne over them, and slay them before my face:* the word would plucke the cup from the drunkards mouth, and the adulterer

Luke 19. 27.

terer from enjoying his dalliances with his mate; but their hearts swell, and they groane to be under that truth, and under the rule thereof, and to be swayed thereby; nay they doe not only withdraw themselves from yeelding obedience to the holinesse of the word, but they will not so much as acknowledge the truth of the word, which the Devill himselfe did: when *Paul* was preaching the grace of life and salvation, the text saith, *The damsell that had the spirit of divination met him*, and the Devill said, *These men are the servants of the most high God, which shew unto us the way of salvation*: the Devill acknowledged that this was the word, and the very truth; the Devill acknowledged these were the services which God commands, and these were the duties which ought to be discharged: but wicked men will not be perswaded of this, they will not beleeve that they must *be holy, as he is holy*; neither will they beleeve, that they must *be pure, as he is pure*; these men doe not give God so much honour, as the Devill did: but flie out, and say, I will never be of that opinion, all the world shall not perswade mee to it, five hundred Ministers shall not make me thinke so: Beloved, this is profest opposition, and desperate hatred against the Lord, not onely to withdraw the heart from obedience, but the understanding from the acknowledgement of the truth, which the Devill himselfe confesseth: Lord, what hearts have these men, and what distempers are in their spirits? who will not doe that, which the Devill himselfe will doe. *Act.* 16.17.

2. *Passage.* Nay in the second place, looke how they behave themselves, when they come into Christs presence, doth not that man hate a man, that cannot endure to be in his sight, and enjoy communion with him? if Christ come amongst these, and presse into the societie of them in the presence of his children, their hearts are transported with infinite indignation against the appearance of grace in the lives, and against the appearance of holinesse, in the courses of those which are the servants of the Lord, (observe this) they that hate poore Christians for the holinesse and grace which they have received from Christ, they hate Christ more, and holinesse more: fearfull is the case of such, and their condition lamentable; Oh that they would at last goe home, and parley with their owne soules, and reason with their hearts after this manner, and not suffer themselves any longer to be deluded; say thus to thy soule, I have beene heretofore deluded, and I have deceived my selfe, I pretended I hated such men, because they were dissemblers and hypocrites: no, no, I hate the picture of grace; much more grace it selfe in them: if a man cannot endure the picture of a man, much lesse can he endure the person of that man; so is it with the soule: I beseech you, be at last convinced of it, and say, I hate the shew and forme of godlinesse in Gods children, but I hate the vertue and power of godlinesse much more; if I hate the beames of the sunne, I hate the sunne much more; if I hate the sonne for the fathers sake, I hate the father much more; if I hate

hate a Christian, because Christ hath humbled and brought him home, then I hate Christ infinitely, then I hate his Spirit infinitely, then I hate his grace infinitly much more; if I hate the lanthorne for the lights sake, then I hate the light much more: a thiefe cannot endure a lanthorne, if it be a light lanthorne, (if it be a darke one, haply hee can away with it) but if it be a light lanthorne, hee loathes the lanthorne, and hee loathes the man that brings it, but he hates the light much more than the lanthorne: so is it with every sinfull opposer of the practice and profession of Gods grace: a Saint of God hath a rush candle light of Gods grace, and purity, and uprightnesse, and he carries this among a company of blasphemers and oppofers of God and his grace; now when they see this light of holinesse, they hate the man that beares it, much more holinesse it selfe, which is in him, for which hee is so opposed and resisted.

To this ranke also belongs your poore, ignorant, carnall creatures, and civilized carnall Gospelers, however they will not doe, what these men doe, yet they will approve of what they doe; poore silly things that know nothing of God and grace, and can doe nothing against the truth of God of themselves; though they are not brought to this height of wickednesse, to be profest opposers against that which is holy, yet they will joyne sides with the wicked, and what they doe they commend, and applaud, and approve of: if a poore Christian be banded from one place to

another, to the losse of his liberty, and griefe of his heart; nay, say these poore deluded creatures, and carnall gospellers, it is no matter, they must be more holy than others, and they must be more precise than others, it is no matter now, see what they get by it; these men now approve of what a company of persecutours doe, and their heart is the same, though they do not do the same they are guilty of it, because of their approvement of it; as the Scribes and Pharisees conspired against our Saviour; the souldiers they took our Saviour, *Pilat* he condemned our Saviour, now the poore crowd, they cried below, *Crucifie him, crucifie him*; they did not condemne him, nor take him, but they were guilty of crucifying Christ, because they gave their consent and approvement thereunto; as S. *Peter* saith, *Ye have crucified the Lord of life*, so there
Acts 2. are a company of poore creatures, you know your old poore husband, and your old poore father, though poore fooles, they can doe nothing against the Gospell, yet it doth their hearts good, when it is opposed, and they say, it is well, it is pitty but it should be so: I tell thee thou art guilty of opposing Christ, as well as he that persecutes Christ; marke what Christ saith to the Scribes and Pharisees, *Your Fathers slew the Prophets, and you build their sepulchers*; that is, they approved the practices of their fathers, so that looke as it is with a campe, there are some leaders and commanders, and there are some souldiers, and there are others which are followers of the campe, and carry the baggage; now though all

be

be not leaders, and captaines, and souldiers, yet all are of the same campe; so there is a great long traine in the Devils campe, there are some leaders, and professt opposers of Christ, which the sunne is wearie to behold, and the earth is weary to beare, these are the souldiers, and captaines, and commanders, and poore ignorant creatures, and carnall gospellers that follow the baggage, they are of the black guard too, though they are the taile of the armie, yet they are of the armie of the Devill, and they are all young Satans, though their talents bee not so long, and their clawes so sharp, as others are; they have not learned the skill to make a prey of a poore man, as others have, but yet they will approve of that which others doe: consider this then all ye that stand in open defiance against Christ, all you that joyne sides with, and give a kinde of allowance to such ungodly courses, you are guiltie and found tardy in this case, though the sinne be not yours by action, yet you make it by approvement: thus the open enemy to Christ is gone, as also the poore ignorant creature, and carnall gospeller, and civilized person, who though he will not doe a thing, yet it is rost meat to him to see it done.

The second sort that comes here to bee reproved, are *glozing neuters*, these also love their sinnes more than Jesus Christ, and love not him in truth; these are those that halt betweene two opinions, your linsie-woolsie men, (as we speake in the proverb) these tame fooles that will doe no body no harme, provided that no man hurts 2. *Ranke.*

them; the higheſt pitch of theſe neuters is this, that they may procure ſafety among all men, and gaine ſome reſpect amongſt the beſt; they wiſh all ſhould doe well, but their reſolution is this, they will not trouble themſelves, nor be troubleſome to others, they ſay, hurt comes by medling, and he that meddles leſt is beſt at eaſe; they dwell like civill good neighbours by Chriſt and the Goſpell, and now and then they will doe Chriſt a good turne, provided they may not hazard themſelves, and that they may ſerve their owne turne; they will welcome all perſons of all rankes, if a blaſphemer or riotous perſon comes in, they will ſuit with them, and welcome them, if they be never ſo vile and baſe, they will ſay nothing; little ſaid is ſoone amended; they will not reprove them, becauſe they ſhould not cenſure them againe: nay if they will take up ſinfull courſes, (though they will not doe the ſame with them, yet) they will ſtand by and looke on, and ſecretly give allowance thereunto: nay further (I beſeech you, obſerve it) as they will welcome ſuch perſons, ſo they will often invite a Miniſter to their houſes, and intreat him to preach on the ſunday, and they will ſtraine marvellouſly for ſome holy talke, becauſe they know the heart of a poore Miniſter cannot brooke idle conference, but this neuter likes thoſe Miniſters beſt, that will not meddle with any perſonall fault in his family; but if a Miniſter will ſpeake only in the generall, hee hath what hee would, and hee commends highly the judgement of the man, hee thankes

thankes him extraordinarily for his paines, and desires much more of his company, and commends him for a very discreet man, and one that knowes how to carry himselfe; (I and he knowes how not to meddle with him, you must understand that too) if the Minister will preach doctrinall things only, and take up points, and lay them downe, and have halfe a score points in his sermon, then hee extols him for a judicious and learned man in the Scripture, and he gathers the very creame of the Scripture, but if he come home to the conscience, and apply personally, and discover particularly the baseneſſe of his heart, and the baseneſſe of his life, hee then takes his Bible and fals to reading, hee cannot heare with that eare, but wisheth that men would follow their text, (and I could wish every one did so) Now this neuter intrencheth upon articles of agreement betweene him and the Gospell, for he made this covenant with the Gospell, that he will not trouble the Gospell, nor persecute it, neither will not have that to meddle with him, but if the Gospell come home to him, and would drive him out of his pace, hee wisheth the Minister would keepe his text: this man counts zeale in a good course, like a fever in a mans body, and hee thinkes it dangerous to be sicke, and therefore he will keepe a cold temper in his body for constitution, and a cold luke warme temper in his profession, and then he is admirable healthfull; and he will be talking much of the customes of men in the world that are in great place, and if there be

be any thing which is naught authorized by great men: he takes much upon him those two words, *Church* and *state*, and holds them up as ensignes, and hee thinkes it a strange thing, and thinkes it to be high treason, and false Latine, that any man should question on what he speakes in this case, the English of it is this, he is resolved to see the strongest side, and he will be with that side, whether it be with the Lord Christ, or the power of his grace, he cares not, but he will be sure to sleepe in a whole skin; so that these base sinfull men care not for the power of religion, they love themselves, and love not Christ: these men deale with profession, as the neuterall townes in the Low countries deale with the armies and souldiers of the Emperour and the King of Denmarke, they will leane to both, that they may be subject to neither, they will not take sides with the Emperour, nor yet with the King of Denmarke, but they will be content for to live at ease, and they will doe any thing that they may not be troubled, but if any of both sides begin to set upon them, they turne head presently, they will doe no harme to them, if they will not hurt them; but if they seeke to bring them under authoritie, they are not able to beare it, but resist them: so it is with these neuteralists in a Christian course, they will fashion themselves to the world, that the world may not despight them, and they will fashion themselves in profession to the better side, that they may not distaste them; a man will pray in his family in the *morning*, and leave Christ there,

there, and payeth tribute that way, onely Christ must give him leave to couzen in his shop at *noon*; let him have what he would, and hee will pay tribute to the Gospell, and Christ, and all; he will pay tribute of all hands that he may not bee troubled. This is observable of men in great place, a great man will have one or two good servants in his family, to credit himselfe that way, and hee will have a knave and a drunkard too, that they may close with those of that ranke, and so get credit on both sides: but if the Gospell besiege this man, and the power of the Word flies in the very face of him, and hee must lay downe his owne aimes and ends, and he must lay downe his applause of the world, and his owne credit, and his civilizing courses; then they turne head presently, and are not able to beare the authority of the truth, to stoope thereunto, and be framed thereby (for the Lords sake thinke of it) these men entertaine Christ in this case, as sometimes men doe their neighbours, they entertaine them lovingly if they will keepe within their bounds, and looke to their owne ground, that hee may suffer no harme by them, but now to entertaine him as a Landlord, and as a Conqueror, that hee should take all from them, and they depend upon him, this they cannot beare. Now the Saints doe this, they can entertaine the Lord Iesus as a Landlord, and as a Commander; but these newters entertaine the Gospell and Christ as good neighbours; all the while the Gospell troubles them not, and puts no hazard upon them, they will welcome it; but if

the power of the truth will by force presse in upon them, and make them either better or worse, they cannot beare it with patience, but are in a devillish fume with the power of the Gospell that is revealed with evidence unto them: Let these men know that they which are not with Christ, are against Christ in his account, though a man stand still and doe nothing, and therefore thinks all shall bee well with him, and all shall bee quiet with him; let him know that all the wrong which is done to Christ and to his Gospell, which he sees and assents unto, and is not an helper against, the Lord will require it at his hands, and they are guilty of it before the Lord: *Curse yee Meroth, curse him with a bitter curse, because hee went not out to helpe the Lord against the mighty*; It is nothing for a man to say I did not such a thing, and I was loth to put my finger in the fire before I was called, I tell thee thou wert called to it; such a man, such a Minister, that saw the Gospell lie at the stake, and had not a heart to grieve for it, and a hand to succour it, hee is guiltie thereof: the Lord will spew such newters out of his mouth, *I would thou wert either hot or cold, because thou art neither, therefore I will spew thee out of my mouth*; that is, either openly prophane, or soundly sincere, be something, appeare in your colours, either a *Saint* that may be saved, or else a *Devill* that may bee damned; otherwise the Lord will vomit you out of his mouth: cold water is best digested, and a mans stomacke by hot water is least offended, but luke warme water is most loath-

Revel. 3.16.

loathsome; so the Lord hates and abhors a lukewarme Laodicean foole that is of no side, because he is not sincere hearted of any side.

The third and last sort is your *fawning Hypocrite*, who pretends extraordinary zeale for Christ, and expresseth outwardly much love to goodnesse, and will speake for a good cause, and hazard himselfe therein; and yet when he hath done all, and shewed himselfe a friend to Christ in profession, hee proves in conclusion a most bitter enemy: *Saul* was just such a *fawning Hypocrite*, God commanded him to goe against the *Amalekites*, *and destroy all*: Now *Saul* pretends great matters what he would doe, and what he had done for the Lord; and when *Samuel* came to meet him, *Saul* said, *Blessed be thou of the Lord, I have performed the Commandement of the Lord*: as if he had said, I am glad you are here, that I may give up my account, I have done what the Lord enjoyned me to doe, and am glad that I may approve my heart unto thee herein; but *Samuel* presently convinced him and said, *What means then this bleating of sheepe in mine eares, and this lowing of Oxen which I heare?* As who should say, hast thou done the commandement of the Lord? No, though I were silent, yet the *lowing of Oxen, and the bleating of Sheepe* can testifie that *Saul* is an hypocrite and a dissembler, and hath not discharged nor performed the duty God commanded him; he bade kill *all*, but thou hast saved *some*. But leaving these, I come a little to discover divers other sortsof Hypocrites amongst us, and they may bee ranked into foure 3 *Ranke.* 1 *Sam.* 15. 3.

sorts. First, there is a *whining* Hypocrite: Secondly, the *wrangling* Hypocrite: Thirdly, the *glorious* Hypocrite: and fourthly, the *presumptuous* Hypocrite. I shall hardly peruse any of these at this time, I will onely touch the second a little, which I thinke to bee seasonable, and that is the wrangling hypocrite: There are a company of wretched men in the world that fawn and flatter, and pretend to doe great kindnesses, and they professe they are at your command to serve you, to doe what you will, and performe what you please; but trie them and prove them, and you shall finde it otherwise, they will not openly professe that they will not doe the thing, but when all comes to all, they pretend these and these inconveniences will follow if they should doe it: they will not professely say they will not doe the kindnesse, but they will make a plea that they ought not, that they should not doe it, and it is against reason that you should require it: so these Hypocrites they resolve to live no longer, they resolve that they would not enjoy any thing in this world, they would not bee any thing, or doe any thing, but onely so farre as the Lord Iesus may be honoured, and his Gospell promoted: If they thinke they should promote the Gospell of Christ more another way than this, they would not undertake it: but when it comes to this passe that a man must leave his honour, and livings, and profits, which so neerly concerne him, for Christ, then (his tricke is this) hee doth not professely say, I will have pleasure or profit and not Christ, but

but he will wrangle with Christ, and stand upon tearmes with God, and say, hee ought not to doe this, it is not fit he should doe it, there is no command for the thing. Beloved, it is admirable to observe the spirit of these men when the word comes cleere to them, when the duty is revealed and required at their hands; Oh how they will search farre and neere to invent arguments, to make it no duty, and turne over all bookes, and (as he spake wittily) rake the Devils skull, that so they may have some shift not to doe that which they ought. It is a pretty trick to bee observed amongst great men that follow the fashion. First, they resolve to conforme themselves to the Word of God revealed, but when the fashion comes up, they will plead for that too: and now the question is not what they must doe, but what they will doe; for all fashions must bee lawfull, because they are resolved to use them. I will propound one truth onely to these men (observe it in thine owne soule) doe not thinke to wrangle out the truth, and to quarrell with the Gospell, or to make any pretence against that way which God hath chalked out before thee, and against any duty God commands thee: But art thou in good earnest, content that that should bee true which God will have to bee true? Art thou willing those things should bee naught, which the Word of God saith are naught? Men may talke what they will, but they have their reservations still, and there is a league betweene them and their base courses which they will not bee con-

vinced of: There is a secret way of sinning which they will not leave, but plead for it, that their Conscience may not flie in their faces, and that they may not goe professely against the evidence of the truth. Beloved, these men give no contentment to Christ, but to their owne corrupt hearts. One gives content to the fashion and weares that, another gives content to his libertie, hee will not bee hazarded: Therefore hee will do any thing rather than he will be undone: now this man loves freedome, and not the truth of Jesus Christ, hee will not suffer imprisonment for it. This gracious worke of the Spirit was never wrought in these mens hearts.

JOHN 6.

JOHN 6. 45.

Every man that hath heard and learned of the Father, commeth unto mee.

WE are now come to the worke of the will, which is the great wheele as it were, the great commander of the soule; we are now come to the chamber of presence: the former affections I told you, they were but as handmaids to usher in Christ and the promises. The minde saith, I have seene Christ; hope saith, I have waited; desire, I have longed; love and joy say, that is here which wee have received, and entertained, here is that which will supply all wants, that will overcome all corruptions, that mercy that will pardon all our sinnes: then saith the will, content, it shall be so, and this makes up the match; for now the match commeth to bee made, when the will saith Amen to the businesse: and this is that great worke of the will, the spawn and the seeds of faith went before, now faith is come to some perfection, now the soule reposeth

it

it selfe upon the Lord; and Divines say, that here commeth in faith; what the minde hath knowne, and hope expected, and desire longed for, and love embraced, then commeth in the great wheel, the great commander, the will, which saith, I will have it: Goe no further, it is the best match wee can make; you saw the seeds of faith before in the affections, but now you shall see the root of faith, and the full growth of faith in the will. So from hence the point of Doctrine is this.

Doctrine. The will of a poore sinner humbled and enlightned, comes to bee effectually perswaded by the Spirit of the Father, to rest upon the free grace of God in Christ, that it may bee interested therein, and have supply of all Spirituall wants from thence.

For the better clearing of this Doctrine, consider these foure particulars.

1 First, the worke must be in an heart humbled, and enlightned:

2 Secondly, the will must be effectually perswaded by the Spirit of the Father.

3 Thirdly, by the power of this perswasion it casts it selfe upon the rich grace and free mercy of God in Christ.

4 Fourthly, the end of it, that it may bee interested into all the good that is in the promise.

For by faith wee come to have a title to all that ever Christ purchased, and God hath prepared for his people; and as by infidelity wee went from God, so now by faith we come again to God.

For

For the first passage, this grace of faith, the root whereof is seated in the will, it is in an heart humbled and enlightened, if either of these two bee wanting, it is not possible, that ever sound saving faith should be in the soule: I doe not now dispute of the measure of these, how farre a man must bee humbled, and how much enlightened, these I have handled before, I abate a man of the measure, and leave that to the good pleasure of God, but the heart must bee truly humbled, and soundly enlightened. 1. *Particul. in the doctr.*

First, The heart must be humbled, that is, loosed from sinne and from selfe; if the soule be not thus truly humbled, there is no roome for faith, for the worke of humiliation cleeres the coast, and clenseth the roome; for if the soule of a poore sinner be not loosened from sinne, and made weary of it, but takes fast hold of it, as *Ieremie* saith, *They hold fast to deceit, and would not returne*; so when a man will hold his pride and his corruptions, that man is careless of Christ, and not onely so, but also opposit from going to Christ, he will not goe to Christ, that he may receive power for the subduing of his corruptions, because he is resolved to keepe his sinne still, and therefore know, that it is not possible to receive Christ, and to cleave to sinne too. 1. *Ieremie* 8.5.

Secondly, suppose the soule be truly burdened, and the heart be surcharged with sinne, and the heart seeth an absolute necessity of a change, and he saith, if this be certaine, then I am a miserable man, and either I must reforme my way, or else 2.

periſh in my way; now when the ſoule is come to this, if the heart will yet ſhift for it ſelfe, and thinke to recover it ſelfe, ſeeing it muſt needs change, it will change it ſelfe, it will hinder faith; for whatſoever it is that keepes a man in himſelfe, that alwayes hinders the worke of faith, for faith ever goes out to another for grace and power to eaſe him of corruption, and for ſtrength to ſubdue his ſinnes; if the ſoule ſay, either I need not change, or if I muſt change, I will change my ſelfe, and ſave my ſelfe, what need have I of a Saviour: theſe hinder faith, therefore if ever faith be there, the heart muſt have this wrought, he muſt ſee himſelfe in a loſt condition, that is, that by all the meanes under heaven hee cannot ſuccour himſelfe, this is the meaning of that phraſe: *Luke* 19. 10. *The Lord Ieſus came to ſeeke and to ſave that which was loſt*; a loſt man, indeed every man is loſt under the power of ſinne and dominion of Satan, but he muſt ſee himſelfe loſt; how the guilt of ſinne is condemning him, and therefore loſt in regard of pardon to ſave him, and alſo how he is polluted, and therefore loſt in regard of power to ſubdue corruptions, and when he ſeeth this indeed, that nothing can helpe him but a Chriſt, then the ſoule makes out for a Chriſt, this is the meaning of that place; *Iohn* 1. 12. *To as many as received him, he gave, &c.* ſo that we muſt receive a Chriſt, when we are gone out of our ſelves by humiliation, then are we fit to goe to God by vocation.

Queſt. But may not a man beleeve, and is it not lawfull

full to beleeve, unlesse a man be thus humbled?

Answ. It is lawfull at any time (if thou canst) but I say, it is impossible for thee to beleeve, untill thou be thus humbled: as *Iohn* 4. 44. the Lord Christ comes to the Pharisees, and saith, *I know you will not come to mee, that you may beleeve:* nay in the next place he saith, *How can ye beleeve that receive honour one of another?* how canst thou beleeve in the Lord Jesus Christ to subdue thy lusts, and yet wouldst bee uncleane still, and live in thy lusts still? how canst thou beleeve in Christ to master thy rebellious heart, and yet wouldest be rebellious still? it is impossible; heaven and earth cannot meet together, no more can these two stand together; therefore set your hearts at rest; a man must be truly humbled and broken hearted, if ever he beleeve.

2. Secondly, the soule must be enlightened; I joyne these two together in this clause, for though faith be above reason, yet it is with reason; it is not that colliers faith of the Papists, that put out his owne eyes to see by another mans: this is a delusion and an implicite faith; therefore, I say, a man must be inlightened to see the grace, and mercie, and freenesse of Gods love in Christ: as *Psal.* 119. 10. *They that know thy name shall put their trust in thee*; it is against common sense, that the soule of a man, that is reasonable, should fall upon any thing, and rest it selfe there, and yet never seeth whether it bee a sufficient helpe or no: this is by the way of preparation.

2. *Particul. in the doctr.* It is effectually perswaded by the Spirit of the

Father, to rest it selfe,&c. this I adde in the second place upon the same ground, because a man hath no legs of himselfe to bee carried to the Lord Jesus Christ, to beleeve in him, further than God doth convey this, and communicate to the soule, a man naturally is as well able to keepe the law, which is doe and live, as hee is of himselfe, (in himselfe so considered) to beleeve in the Gospell, and to keepe the second covenant of grace, which is beleeve and live: but the difference is here, the Gospell requires abilitie, and gives it; the Lord cals us to come, and inables us to come; whereas the law reveales a mans corruptions, but never gives him power against them; but as the Lord called *Lazarus*, so the Lord gave *Lazarus* power to rise; so when the Lord cals a poore sinner, he gives strength and spirituall ability to come, according to the call which the Lord reveales, that he may come by that saving and precious faith, (as S. *Peter* cals it) therefore it is of necessity required, that as the soule beleeves, the Lord must give strength that it may beleeve, and therefore it is effectually perswaded.

Now that I might meet with that erronious opinion of *Pelagians*, consider what I say, they say it is of necessity required, that a poore sinner have his minde inlightened, but the will of man is unaltered, and left free to refuse or chuse grace if it please; so that they put a kinde of ability in the will, to take or refuse Christ and grace when it is offered; but here is a deepe mistake, because

the

the will of man is as farre averse from God, as the minde is blinde, nay it is more averse from God than the minde is blinde, and it is more hard to be framed: therefore there must be this effectuall perswading, as the understanding must have the truth cleered to see a Christ, so the will must be perswaded, that it may receive power from him: as it is with the sea and the thames, there is ebbing and flowing; now the naturall Philosophers observe, that the ebbing and flowing comes not from any inward proper principle of it selfe, but the light and heat of the moone leaves its beames upon the water, and drawes the water after it; this makes it to flow, and when the moone is gone, the water returnes backe againe, and this is ebbing: just so it is with the soule of a man humbled and enlightened, there is no power in the soule to goe any further than it selfe, to flow unto a Christ, and to goe towards the promises, further than the Lord lets in, by the power of his Spirit, the beames of his mercie, upon the soule, and sheds in the freenesse of his grace into the heart, and that makes the soule flow againe, so that as it ebbed and went away from God by sinne, so it now flowes and comes to God againe; but it is by the power and Spirit of God.

Now if you aske mee what it is to have the heart thus perswaded of Gods goodnesse in Christ: *Quest.*

It is nothing else but this: first, as it is undeniably *Answ.*

inlightened, to see this mercie of God, so there comes in a streame of the freenesse and riches of Gods grace, and doth affect the heart with the sweetnesse and relish of Gods grace, that it findes a marvellous sweetnesse in it. Secondly, what is it to be effectually perswaded? It is thus much, not a touch and away, and a little sip and begone, nor a hourly kinde of tasting: but take notice of these two things in it; First, when the prevailing sweetnesse in the promise, and that goodnesse in the promise is let in by the Spirit of the Lord, that it sinkes into the heart roots, and it comes to take possession of the soule of an humble sinner, and is next the soule, there is nothing next the soule but that: the world and pleasure, &c. are without the heart; but the goodnesse of the promise, and the freenesse of Gods grace, hath its privie chamber in the heart of a man: this I take to be the meaning of that phrase of rooting the promise in the heart; and this was the fault of the stony ground-hearers; *Matth.* 13. 21. *The seed grew up suddenly, and perished suddenly:* why? because it had not depth of earth; the seed of the promise had not the depth of his heart: but there was a stone in the heart, and the world lay next the heart; and a stone of lust and pride was betweene the word of the Lord and the heart, so that the promise had not root: and hence it was slightly affected with the truth, but never thus powerfully, to have it goe downe to the roots of the heart: the good word of the Lord in this case comes to the heart, not as an owner, but as a travellour;

Quest. *Ans.*

vellour; this is the meaning of that place: *Hosea* 2. 14. *I will allure her, and draw her into the wildernesse*, that is, by preparation, *and then I will speake comfortably to her*; that is, I will speake to her heart; so it is in the originall: there is a kinde of prevailing sweetnesse of the grace of God in Christ, that will be at the roots of the heart, that it may give allowance unto it: now marke what followes from hence, and this is the first part of the effectuall perswading of the heart, when the heart saith, away with profit, and the world, and all, let me have the Lord and his grace; Oh that goes to the bottome of the heart! hence it is that the soule thus prevailingly is sweetned with the goodnesse of the promise, can taste nothing in the world without this; it is now out of love with all other things, it had loved and doted on before most immoderatly, the sweetnesse of the promise hath stolne away the heart of a poore sinner, and gotten the good will of the soule to be only for Christ, and to have his heart to close with Christ, and to be nothing in the world without him; this effectuall perswading, it is the meaning of that place: *Act.* 3. 19. *Amend your lives, repent and turne, that your sinnes may be done away*; repent and be converted, that is, be truly prepared in the worke of humiliation; and be converted, that is, have a through bent of the heart for grace in vocation, that your sinnes may be done away in justification: so then when the soule is first humbled in preparation, and the heart now all for the Lord Jesus Christ, and can taste nothing but

Christ,

Christ, and nothing in regard of him, and God hath gotten his good will, then followes justification, that your sinnes may be blotted out: this was the practice of the repenting Church, when the Lord had hedged her way, and built a wall that she could not finde her old lovers, *Hos.* 2.7. at last the Church saith, *I will returne to my first husband, for then it was better with me than now*; as if the Church had said, Oh the mercies of God, and the consolation of Christ, are better than all my delights in sinne! the soule comes now to see a bettering in Christ; Oh to have my heart purged, and my sinnes remitted, it were better than to wallow in my lusts still! now the heart is going out of the world to the Lord Jesus Christ, when there is an overpowering vertue of the sweetnesse of the promise, that prevailes with the soule above all, and affects the heart with the good thereof, more than all the rest, this is then to be effectually perswaded. Now the will and the heart is gone that way, let all the temptations and the darling delights of sinne come in never so fast: yet the prevailing power of the promise out bids, and goes beyond all these, and affects the heart more than all these: I would have you retaine those things, that ye may trie whose hearts are sound: many pretend to have a lingering desire after Christ, and to seeme to bee for Christ, and yet the worke was never sound, they were never perswaded powerfully, as I now speake: and as there is a strong and effectuall perswading, so there is a kinde of hourly and feeble perswading,

ding, and a slight motion of it: the heart may seem to make out toward Christ, & yet never get out, because it was never effectually perswaded; these slight motions and hourly perswasions are like the untimely birth of a woman, that vanisheth away, and comes to nothing in the end.

Many a man hath had his eyes opened and the sweetnesse of the promise revealed, and the soule had begun to purpose, and to be at a hay, now hay, and then he will goe to Christ, and yet sinks downe againe and falls back and perisheth everlastingly. As it is with a waggon that passeth by a dangerous pit, being well loaden, which if it passe not by, hee is undone, he is at a set: well, they will use their skill, they pull with might & maine, and now it is going, and then it is comming; it is ever at a hay, now hay: at last the traces breake and it falls downe irrecoverably. So it is with a carnall falfe hearted Hypocrite, that hath had many of these feeble perswasions to pluck a base vile heart from his corruptions: the Lord hath laid some hand upon him by the terrours of the Law, and let in some intimation of mercy, and let him see what good he might have if he would part from his sinnes, and he hath many good resolutions; the drunkard will be drunke no more, the adulterer will bee uncleane no more, and the proud person will never be proud any more; it is ever at a hay, now hay: but because hee is not effectually perswaded, hee falls off from his halfe dodging with God, and is wholly overcome with sinne never to be recovered more: this was the

practice of *Agrippa*, *Act.* 26.27. where *Paul* shewing his conversation, and what God had done for him; when *Agrippa* heard this, he was even at a dead lift and said, *Thou hast almost perswaded me to become a Christian*, almost holy, & almost humble, and almost to forsake my sinnes. I will never be more malicious against God, and as the orig nall word saith, *Thou hast almost perswaded mee in a few things*, but hee never came to any good at all. This is the guise of many that come to some outward reformation, and get some knowledge, and some parts, and some duties performed, so that a man would thinke they were making forward toward Christ, and yet they recoyle and fall back againe to their old base courses most fearfully. Of this generation was this spoke, *Heb.* 6. 4. *that had a taste of the Heavenly gift*, that is, saving faith; they liked the promise, but it was never at the heart roots. Oh, said they, comfort, ease and salvation is good to be had; but they did not take downe the promise and digest it, and make it good blood, they wanted this sound perswasion, somewhat was neerer to the heart than the promise, and therefore it came to nothing. An Hypocrite that is tickled and hath some flashy desires as the stony ground was, is a little affected with the Word of God. This man may entertaine in some kinde of hourely perswasion, somewhat of the promise for some respect: the promise is this, that God will pardon the iniquity of his poore children, and ease them of all their miseries, and glorifie them for ever. The Hypocrite heares this, that

that there is salvation to be had, and grace is now offered: (Oh it is pretty, saith the soule) then I hope it is possible for something to come to my share; in conclusion hee entertaines the promise to pardon him; but the promise and the prevailing power of it goe not deepe enough to loose him from his corruptions, and to purge him; hee would sip of the promises, but make a meale of his lusts: But a good heart doth the contrary; the promise is the standing dish, and the Lord Jesus Christ to be loved and embraced, that is his meale: onely he may sip now and then at his lusts and corruptions. The Hypocrite will have his base haunts and his corruptions still, but in the meane time hee could bee content to thinke on Christ to pardon him, and that these evils might not befall him.

Now you see what it is to bee effectually perswaded, nothing but God can doe this, and in this lies the excellency of faith, to rest it selfe upon the freenesse of Gods grace, that it may have an interest in the good thereof; that is the end of faith, there lies the marrow of faith, that is the vertue and spirituall efficacy of faith; that as hope waited for mercy, and desire longed for it, and love and joy welcomed it; and they all bring the promise home to the soule: so then the will saith, Amen, Lord, let it be so, I will goe no further. It is in this case as it was with the woman of Samaria, *Iohn* 4.29. When Christ had opened her eyes and shewed her the vilenes of her heart, and also told her that shee had seven Husbands, 2 *Part.*

saying thou art an adulterous woman; now when she had heard this, away shee goes to the Citie, and said, *Behold, a man that hath told mee all that ever I did, is not he the Christ?* Just so all the affections come to the will the great commander, and plead in this case, and thus begin to strive with the heart. Oh, saith hope, I have waited for this goodnesse of the Lord, and my eyes have failed with looking for it: And desire saith, I have longed for this goodnesse, and saith love, I have received it; and joy saith, I have felt the sweetnesse of it: is not this mercy worth the receiving? Then the will saith, is it so indeed? hast thou waited for it, hope? and hast thou longed for it, desire? and hast thou felt the sweetnesse of it, joy? then we will all goe to that mercy and seeke no further. Let base corruptions and lusts doe what they will, wee will goe to that mercy, and repose our selves therein. Now this resting of it selfe discovers a foure-fold act.

Foure things or Acts.

Act. 1. First, it implyes a going out of the soule to Christ, that the soule runnes and reacheth after a Christ; for a man can never rest on a thing before he come to lay hold on it, and to deliver all his strength, and lay all his weight upon it. This is implied necessarily, and it is one maine proper act of faith, when the soule seeth this, that the Lord Jesus is his aid, and must ease him and pardon his sinnes: then let us goe to that Christ, saith he, see what our Saviour saith, *Iohn 6. 35. He that commeth to me shall never hunger, and hee that beleeveth in mee shall never thirst:* the phrase of comming

ming and beleeving they are both one: *Ier.* 3. 22. there the Prophet makes the answer of the humble sinner, the Lord calls upon by his Spirit, and sets on his mercy effectually, and saith, *Come to me yee rebellious sinners, and I will heale your rebellions.* Though a poore Minister speake the word, yet the Lord from heaven saith, come to meye loose hearted, &c. Now this voyce comming home to the heart, and the prevailing sweetnesse of the call overpowring the heart, the soule answers, Behold we come, for thou art the Lord our God. The soule goes out and falls and flings it selfe upon the riches of Gods grace thus setled and revealed: *Come to mee all yee that are weary* (saith Christ:) when the Lord saith come, I have mercy, though thou hast none; and I have comfort, though thou hast none; nay, I not only have it, but am ready to bestow it: and come to me thou poore burthened sinner, I have undertaken for thee, and I will ease and helpe thee. Now as for you that were never humbled nor brought low, God will pull downe your proud hearts, and make you stoope: but you that have beene burthened, and have seene your sinnes, and mourned under the loathsome burthen of them, to all such the Lord saith, *Come to mee thou poore broken hearted sinner, I will heale thee, and I have undertaken for thee:* we goe then (saith the will) to that Christ, and that promise, and that mercy, and that grace that will pardon all, and subdue all whatsoever is amisse. It is with a sinner, as it is with a Sea-faring man that is tossed with the

windes, and driven to a hard set with the tempest, hee labours to betake himselfe to a shelter, and to land at some Haven.

This is the nature of beleeving in the Hebrew phrase, *as Esa.* 25.4. *Thou hast beene a strength to the poor and needy in trouble, a refuge against the tempest, & a shadow against the heat, &c.* Now when a poor sinner is weather-beaten, and can see no comfort, and finde no evidence for the pardon of his sinnes; the Lord is pleased to make knowne the goodnesse of Christ through the promise: then the soule shrowds it selfe under that shadow and that goodnesse thus offered and revealed: *Psal.* 118.11. *Davids* soule had gotten away from God, and he began to quarrell with Gods providence, saying, *I said in my haste, all men are liars*; see what an hasty spirit is, hee hoysed up saile upon the maine Ocean, and he had imaginations and conclusions of feare and despaire: At last he got the Haven againe, and said, where art thou, Oh my soule? thou hast gone from God, and from his promise; *Returne to thy rest, O my soule*, let us goe to the promise, and keepe us there to see land, and make haste to it, and labour to hold the heart close to the Lord Jesus Christ: now the soule is come to Christ.

2 The next Act of resting is this, it layes fast hold upon Christ, and when the Lord saith, *Come my Love, my Dove, and come away*; behold, I come (saith she) and when she is come, she fastneth upon Christ and saith, *my Beloved is mine, and I am his:* When she is come to Christ, shee will not

not away againe. In the Hebrew phrase, to beleeve is nothing else but *Amen*; the Heathen say that the answer of a man is this, let it be done, which thou hast promised, that's faith. So after the soule hath walked a great while in horrour and vexation, and the soule sinks in the apprehension of it; the Lord lets in the comfort of his promise, and saith, thou poore burdned heart, thy person is accepted; thou art unworthy, but Christ is worthy; thou art sinfull, but hee is mercifull. Now when the soule heares this voyce, it saith, even *Amen* Lord, let it be so Lord. This is the hold of the heart, hope and desire, love and joy have discerned a world of mercy; and the will saith, so be it, let us stay and hold here, and goe no further. *Esay* 64. 7. *There is none that calleth on thy Name, neither that stirreth up himselfe to take hold of thee.* Faith layes hold on the Lord, and will not let mercy goe, but cleaves unto it; it is sweet to see faith in conflict with the Lord. When a man hath it, as in *Iob*, see how faith holds its owne, God makes him even the Butt of his wrath (as it were) but *Iob* saith, *though he slay mee, yet will I trust in him.* Me thinkes I see how the Lord makes his hand all goare blood, and yet faith holds his owne; it is able to fasten it selfe upon the promise of God in Christ. 1 *King.* 20. 32, 33. when *Ahab* was deeply provoked with a drunken *Benhadad*, who said, *take him alive, &c.* they entred the combat: now when the day went against *Benhadad* (for hee had dealt basely with *Ahab*) and hee could not with any face looke for any favour

vour from him; yet when hee was driven to a ſtand, his ſervants (being worſe than their maſter) came to him and ſaid, *Wee have heard that the Kings of Iſrael are mercifull Kings, we pray thee let us put ropes about our neckes, and ſackcloth on our loynes, &c.* Becauſe the poore ſervants were like to come into danger as well as their maſter, they went to *Ahab* and ſaid, thy ſervant *Benhadad* ſaith, *I pray thee let me live*: and *Ahab* ſaid, *is he yet alive, he is my brother*; and the ſervants *catched* at that word, and ſaid, *he is yet alive, and they went away rejoycing.* This is a lively picture of a broken hearted ſinner, after he hath taken up armes againſt the Almighty, ſaying; ſhall he be at Gods command? he will never doe it whileſt the world ſtands; but he will have his luſts, his profit and eaſe, &c. and the Lord and hee are at open warres; and now the Lord lets in juſtice, and hee ſeeth the anger of God bent againſt him, and even frowning upon him, and the wrath of the Lord dogging him from day to day, ſaying thou art an enemy to me (ſaith the Lord) and I will be an enemy to thee. Now the ſoule ſeeth that he cannot avoid juſtice, neither can he beare it, and therefore the ſoule reaſons thus: I have heard that though I am a rebellious ſinner, yet none but ſinners are pardoned; he is a gracious God, and therefore the ſoule falls downe at the footſtoole of the Lord, and ſaith, Oh what ſhall I doe! What ſhall I doe unto thee, Oh thou preſerver of men! and the broken hearted and terrified ſinner craves that he may yet live in the ſight of the Lord. And at laſt

last when the soule hath beene sufficiently humbled, the Lord lets in his sweet voice of mercy, and saith, Thou art my sonne, and thy sinnes are pardoned: with that the soule catcheth at that mercy, and saith mercy Lord, and a sonne Lord, pardon Lord, and love Lord, the soule is marvellous willing to heare of that consideration: But it will not away from the Lord againe: as they catched at the words of *Ahab*, and said, *thy brother liveth*; so the soule saith beleevingly, and eccho-like, pardoned Lord, accepted Lord, love and mercy in Christ Lord: the heart holds it selfe there. It is the fashion of a drowning man, when hee seeth himselfe going and sinking, if any man come to helpe him, when he hath taken hold, hee will rather die, than leave him, hee holds for his life: Just so it is with a drowning sinner, that is tossed up and downe with the floods of Gods indignation.

He that formerly made nothing of all, and a mock of Christ, and thought hee might goe to heaven with all his lusts, now the Lord opens his eyes, and sets upon him, and tosses him up and downe, that the heart smites with it; and hee seeth himselfe lost, and going downe to the pit, and hee expects nothing but damnation; and at last the Lord lets in a record of mercie, and the promise of grace and salvation; when the soule heares hereof, hee catcheth it greedily, and knowes if that faile, his soule must needs faile, and therefore he will never let it goe.

The third act of resting is this, it flings the *Act* 3.

waight of all its occasions and troubles upon Christ, as the porter that is weary of his waight, and hath no way to helpe himselfe, but to be eased of his burden: so when the soule hath fastned upon Christ, it layes all the waight of all its guilt and power of corruptions upon the Lord Jesus Christ: Christ hath promised to give ease and power to pardon; and the soule now layes all upon him, as *Psal.* 35. 7. *Commit thy way to the Lord, and trust in him*; commit thy way, that is, the waight of all thy occasions: roule thy way upon the Lord, as it is with a barrell that is tumbled up and downe; the earth beares the waight of the barrell, but some body moves it: so the soule casts the waight of all its disgrace, dishonour, temptation, and all upon Christ: *Esay* 50. 10. *Hee that walkes in darkenesse and hath no light, let him trust in the name of the Lord, and stay upon his God*; that is, if any man be in extremes, hopelesse, in misery, and seeth no helpe for himselfe, neither in himselfe, nor the creature, and walkes in desperate discouragement, and hath no light of comfort; let him trust upon the name of the Lord, and stay upon his God: as when a man cannot goe of himselfe, hee layes the waight of all his body on another; so the soule goes to a Christ, and layes all the waight of it selfe upon Christ, and saith, I have no comfort, all my discomforts I lay upon Christ, and I relie upon the Lord for comfort and consolation: and when the soule hath thus leaned upon Christ, it leaves it selfe there, and sucks and drawes all the good

that

that it needs from Christ. *Cant.* 8. 5. *Who is this that commeth up from the wildernesse, leaning upon her beloved?* the party comming is the Church; the wildernesse is the troubles and vexations the Church meets withall; and the beloved is the Lord Jesus Christ: now the Church comes out of trouble, and out of her selfe, and leanes her selfe all upon her husband the Lord Jesus Christ: she only walked with him, but he bare all the burden for her: and as the Jewes after their Passeover had their feet shod with sandals, and staves in their hands; the promise to the soule is like that staffe, which did testifie the promise: when we are going to the land of Canaan, the promise of grace and mercy is the staffe which wee leane upon; and it is not a broken staffe that will faile us, but a strong staffe which a man may trust to, and lay all the waight of life and happinesse upon it, and the subduing of his sinnes also; 1 *Pet.* 5. 7. *Cast all your care on him, for he careth for you:* the originall is, hurle your care upon the Lord; as if a man should say, suffer not your care to rebound backe againe, but hurle it upon the Lord, as a man doth with a ball, when it rebounds hee beats it backe againe: the Lord will not thanke you for carrying your cares and troubles about you, but he requires you should hurle it upon the Lord, for he careth for you.

All that faith would have the soule doe, is this: First, that the soule should labour to finde out the meanes of grace; Secondly, that it should practice what it knowes; Thirdly, that it improve all 1. 2. 3.

all meanes when it hath gotten them: now that it may bee able to doe this, faith layes all the weight of the worke and burden of the day upon the Lord Jesus Christ, so that I shall know what I should doe, or the Lord will pardon what I doe not know; and either I shall be able to doe what I know, or else God will accept of my poore endevours; and either I shall finde successe in that I doe, or else God will make me contented; so that all the burden is gone: therefore what if thou doest not know what thou shouldst doe, seeing God will pardon thy ignorance? and what if thou dost not that which thou knowest, if God will pardon thee in it? and what if thou hast not that successe thou desirest, if God will accept of thee without it? and therefore *David* chides his owne heart, and rocks his owne soule asleepe, where it was golling; *Psal. 42. Why art thou cast downe, O my soule? &c.* I am banished from my house, and from my friends, and especially from the house of my God; and have not I cause to be disquieted? no hee had not; but how shall I amend my selfe in all these troubles? still trust in God, for he is yet the helpe of my countenance, and my God, and I will yet give him praise: as if he had said, thou shalt not need to be distracted, discouraged, nor vexed inordinately; still trust in God, and cast all thy care upon him: the faithfull soule viewes all his sinnes that he hath committed, and all the miseries that are intended and inflicted; and when it hath done all, it concludes thus with it selfe, and saith, It is not in my power,

may

nay it is not my duty to determine of all these troubles; I lay all the weight of my sinnes upon Christ to pardon them, and all the weight of my corruptions to subdue them, and then I know he will care for me, that hath undertaken mercifully for me; all my care is to leane upon my Saviour, and this is my comfort, he will looke to me, though I cannot doe it for my selfe.

The fourth act of reposing the Spirit (which makes it up) is this, (and this indeed is the nature of faith) it drawes vertue, and derives power from the Lord Jesus Christ, for succour and supply; here is the especiall life of faith, and it is the very words of Scripture, or else I durst not speake so much of it, but that the Scripture layes it open in this manner: faith findes all in the promise, and fetcheth all from the promise that it needs: as when a man hath provision of meat and money in his house; if any man say to him, where shall we have such and such things? Oh, saith he, I will goe fetch them: so it is with the nature of faith, it goes for mercy, and grace, and comfort in Christ, it knowes tis to bee had from him, and therefore fetcheth all from him; it drawes and suckes the sweetnesse of the promise: as it was with the woman that had the bloudy issue; *Mat.* 9.21,22. *Oh*, saith she, *could I but touch the hem of his garment, I should be whole*; and so she did, and vertue came from him, and shee was healed of all her grievances that lay upon her: so it is with a faithfull soule that toucheth the Lord Jesus Christ, it layes hold but a little on the promise, *Act* 4.

and there is sap and vertue communicated to the beleeving heart, whereby it comes to be helped and comforted in the way of God: *Esay* 12. 3. it is said, *With joy ye shall draw water out of the wells of salvation*; the fountaine of salvation, and all the waters of life, and grace, and mercy, are in Christ: now it is not enough to let downe the bucket into the well, but it must bee drawen out also: the waters of life are in Christ, now it is not enough to come to, and to looke to Christ, but wee must draw the water of grace from Christ to our soule; as *Esay* 66. 11. *They shall sucke and be satisfied with the brests of the consolation, that they may milke out, and be delighted with the abundance of her glorie*; the Church is compared to a childe, and the brests are the promises of the Gospell; now the elect must suck out and be satisfied with it, and milke it out: the word in the originall is, exact upon the promise, and oppresse the promise, as the oppressour grinds the face of a poore man, and will have his goods what ever become of his wife and children: so a man must wrest the promise for grace and power from the Lord Jesus Christ. Ah beloved, this is our misery, we suffer abundance of milke to be in the promise, and we are like wainly children, that lye at the brest, and will neither sucke nor be quiet; so we suffer this to be in the promise, and yet imploy not our selves to get it out, and to sucke it out: therefore brethren, suffer not your faith to come to the promise, and to lye at it; but hale mercy from thence, and with an holy kinde of oppression exact upon it, and get what

what good you may from it, the Lord allowes it. *Quest.*

But here it may bee asked, how this is done, how doth faith draw vertue from Christ? *Answ.*

I answer, It is an heavenly skill, and yet marvellous hard and difficult: faith drawes vertue by a threefold act; or faith improves the promise three wayes: First, faith doth appropriate the promise to it selfe, and applies all that good and grace that is revealed & offered in the Lord Jesus Christ home to it selfe; the voices of faith in the Scripture are these, my Lord and my God: so *Paul* saith, *Christ Jesus came into the world to save sinners, of whom I am chiefe*; he would be sure to have a share in the mercy; as if a man should say, I will cut something before the dish goe away: *Psal.* 48. 14. when the Lord had so much care of his Church, and how terrible he was to the enemies, and how mercifull to his people, &c. in the end the Church saith, *This God is our God, and he will be our God even till death*; she doth appropriate God to her selfe, and engrosseth God, and saith, our God is not as the Heathens god; and there *David* would have God all his owne, and saith, whatsoever God hath done for any of his people, how terrible for them, and how mercifull to them, the same God hee is to my soule, and he will bee my God for ever: and hence the Scripture saith, *Esay* 55. 1. *Come buy, and eat, &c.* all these places are nothing else, but the act of faith; to come, is to repaire to the promise; and to buy, is to take possession of it; and to eat, is nothing else, but to embrace it for our good and comfort: it is not *Threefold Act.* 1.

enough

enough for mee to goe to the market, and ſtand looking on the commodity there, but I muſt lay downe my money, buy it, and take poſſeſſion of it, and beare it home; ſo the Lord ſaith, *Come to the waters, buy wine and milke, &c.* the Lord ſets open the ſhop of grace and ſalvation every day where the Goſpell is preached; and therefore not only cheapen, but come to the agreement and buy; offer like chapmen, and ſtand not hagling, but ſay, I will lay downe all my luſts, and part with all for Chriſt; and when yee have done thus, take mercy and comfort, it is yours, you have bought it: ſo that now the faithfull ſoule enters upon the promiſe as his owne; as a man that comes to take poſſeſſion of houſe and land as his owne: ſo the faithfull ſoule reads of all that mercie in pardoning of ſinne, and all that God effects to ſave, and all that mercy offered to the poore man, out of whom the Lord caſt ſeven Devils; & then the ſoule ſaith, all that mercie is mine: *Manaſſes* was an idolater and a monſter, yet the Lord humbled & ſaved him; and all that mercy is mine: *Paul* a perſecutour and an oppreſſour, and yet the Lord opened his eyes, and pardoned his ſinne, and hee is now a glorified Saint in heaven, &c. all that mercie is mine: hence I take that phraſe to be, *Iohn* 3.33. where faith is ſaid to ſet its ſeale to the promiſe; *He that believeth, hath ſet to his ſeale, that God is true:* now obſerve that, as it is amongſt men in their agreements, it is not enough that the articles are drawne and made, but they muſt be ſealed; if they are only made, wee

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use to say, they want nothing but sealing; now when they are sealed, every man takes his owne, and the bargaine is thorow: Just so it is betweene the Lord and the soule; the Articles of agreement, whereby God passeth over his promise to a poore sinner, are these: If wee will part from our selves and our sinnes, the Lord Jesus saith all this grace and mercy is yours: you that are thus burthened, Christ will ease you; and you that are thus lost, Christ will finde you. But now if a man will not set to his seale, and if the soule doe not take all this to it selfe, and enter possession of it in this kinde, and seale and deliver (as wee use to say) it will never prove authenticall; but when it is sealed and delivered, then it is authenticall: So when the soule makes an application of the promises to it selfe, then it is authenticall, and the soule feeds upon it, and refresheth it selfe therewith for ever.

Secondly, faith jogs the hand of God, and sets 2.
Gods power on worke, and makes way for the streame of Gods promise and providence, that it may take place: I say it makes way for the worke of the promise, that so whatsoever is good, may flow in amaine upon the heart, and be communicated to it, as it is in other courses of providence. When God sets up a course of providence in the use of means, then in the use of those means as he ordinarily workes. Now God will nourish a man if he will eat his meat, and use the means appointed for his nourishment, and hee that will take up the course that God hath appointed, may

expect a blessing; so faith is the condition that God requires, and the means that he hath appointed, whereby he will convey all good to the soule, and as all grace and mercy is conveyed from God through the promise; so if wee will beleeve and lay our hearts to the promise, wee are under the power of the promise, to convey all grace and mercy to us: As it is with a Pump or Well; there is water enough in the Well, but yet a man must draw and pump it up before hee can have any; and when hee drawes, then the water doth come: So the Fountaine of all grace and goodnesse in Christ, and the promise is the pump; now faith must jog the promise before any grace can come: this I take to be the reason of all those passages in Scripture, where the Lord is said to give away himselfe to beleeving soules, as *Matth.* 15.28. *Oh woman, great is thy faith, bee it unto thee as thou wilt:* Christ gives her leave to goe to the treasure of mercy and grace, and to take what she would: he doth not say, be it unto thee, as I will, but as thou wilt: looke what health thou wilt have for thy daughter, and what comfort for thy conscience, goe and take it, the Lord denies her nothing. This is the meaning of that place, *Matth.* 9.29. *Bee it unto you according to your faith*; not according to your wit, or pride, or strength, or sturdy spirits; as if a man would goe to Heaven, and bee proud and stout hearted too: no, no, there is no such matter, not according to your parts and gifts, but according to your faith; *Gen.* 17.7. God makes a deed of gift to *Abraham*, saying,

ing, *I will be a God to thee, and thy seed after thee*; take all *Abraham*: so that beleeving sets Gods grace a going, and puts Gods power and providence forth for the good of the soule. Now imagine the Lord did yet deny that soule that mercy which it seekes and begs, and doth not answer the desire of the heart, and let in that good and sweetnesse the beleeving soule expects from him; what will faith doe then?

This is the third Act of faith in drawing vertue from Christ, faith urgeth God with his owne word, and presseth Gods promise, and challengeth God on his faithfulnesse and truth, not to be wanting unto him, for the acceptation of his person, and the pardon of his sinnes. Faith enters into suit with God, *Psal.* 143. 1. *Heare my prayer Lord, and in thy faithfulnesse answer me:* as if he had said, I confesse I am base, vile, and sinfull, and deserve no mercy; therefore not in my worthinesse, but in thy faithfulnesse answer me. I cannot bee but vile, and thou canst not bee but faithfull; and if thou canst cease to be faithfull, I am content to be miserable; and so you may, for he can as well cease to be faithfull, as cease to bee God. It is a law-case betweene God and *Iacob*, *Gen.* 32. 10. 11. see how he presseth God in a point: Oh, saith hee, *I know my brothers maliciousnesse and dogged spirit, and I expect hard measure from him. O Lord therefore remember thy servant, for I feare my brother Esau, and thou hast said thou wilt doe good to thy servant, &c.* As a man that hath a good cause at the Assizes or Sessions, though hee hath a great

enemie, one that over-powers him, yet being confident that his cause is good, will bring it about againe, and will not rest till he hath an equall hearing. So faith when the Lord frownes upon him, yet the heart puts him in suit, as it were, and doth expostulate the cause with the Lord, saying, *Hath the Lord forgotten to be gracious, and will he be no more intreated?* This expostulation of the soule that the heart presseth in upon God withall, when it is upon a good ground, it argues the pursuit of God, that he will not leave till the Lord give that hee hath engaged himselfe to bestow. Thus to gather up all, faith goes out to the Lord Jesus Christ, and layes hold upon him, layes all the weight upon him, drawes vertue from him, as in all the former particulars.

The fifth and last thing wherein the great worke of resting consists is this; faith leaves the soule with the promise, and after all desires (haply) and all denials, and all the discouragements of God; and yet the soule seeth not the way of God, but that God frownes upon him; and though God comes not, yet faith leaves the heart with God. This is marvellous needfull, and it must needs be the worke of faith; for it is the maine tenour of the worke of the covenant of grace, and the covenant of workes, in the covenant of workes made with *Adam*, when he said, doe and live: If *Adam* had done that, hee should have received constant assistance, and God would never have denied to helpe him: but now in the covenant of grace, because it must bee, and is free, and that a soule

soule may and must know that it is onely the goodnesse of God to us; therefore the Lord reserves this prerogative royall to himselfe, that howsoever God will bestow what he hath promised, yet hee reserves the time to himselfe, and what time he will doe it, and after what manner, and by what means, that is onely of Gods free will: and hereupon the soule acknowledgeth that it is of Gods free grace; as if the Lord should say, it is mercy that I give, and therefore it is according to my owne minde, and I will take my owne time.

Now in this dead lift the power of faith is this; it leaves the soule with the promise, it takes up its standing there, and saith, I will goe to none other, and I will seeke no further, *Esay* 28.16. *He that beleeves, makes not haste*, hee makes haste to use the means, but he is content to stay till the Lord please, because he knowes the Lord onely must doe it: and if the heart bee given to murmure and repine, saying, I pray, and the Lord doth not answer; I have grapled with my sinne, and the Lord subdues it not: now faith saith, we must goe to God for mercy, that hee may order all our occasions; and wee must not order Gods grace according to our humours: but the Lord seemes to frowne upon the soule, and to reject the prayers of a poore sinner, and to beat him away from the doore, as the Lord Christ did, when hee called the woman a dog; yet faith will bring on the heart still, and it will be sure to lye at the gate, and it keepes the soule with the promise, what

ever befals it, as *Psal.* 119. *Mine eyes failed for looking up for thy word, Oh when wilt thou comfort me!* his heart and all failed him, and yet he would looke towards heaven. *Oh*, saith he, *when will this sinfull soule be humbled, and this distressed conscience pacified?* hee would looke towards heaven till hee had no heart; and therefore excellent is that passage, *Genes.* 32.36. when the Lord and *Iacob* were wrestling, and the Lord would have beene gone, *Iacob* said, *I will not let thee goe, untill thou hast blessed mee:* so the faithfull soule layes hold upon the Lord for mercy, pardon, power, and grace, and though the Lord seeme to give him up to the torment of sinne and corruption; yet the soule saith, though my soule goe downe to hell, yet I will hold here for mercy, till the Lord comfort and pardon, and subdue graciously these cursed corruptions, which I am not able to master my selfe. As it is with a sun-diall, the nature of the direction is this, the needle is ever moving, and a man may jog it another way, yet it will never stand still, till it come to the north-point: so when the Lord leaves off a beleeving heart with frownes, and with the expression of displeasure, yet the soule turnes to the Lord Christ, and will never leave, till it goe God-ward, and Christ-ward, and grace-ward; and saith, let the Lord doe what he please, I will goe no further, till hee bee pleased to shew mercy: then the issue is this, faith goes out to Christ, it layes hold upon Christ, and layes the weight of all upon Christ, and drawes vertue from Christ, and it leaves the soule with

with the promise, and this is in every faithfull soule under heaven, howsoever the sense is taken away: if the soule once come to Christ, it will never away, but ever cleaves to the promise, and is towards God and Christ, whatsoever befall it.

The fourth and last part of the doctrine is this; First, as the soule must be humbled and enlightened. Secondly, as it is effectually perswaded by the Spirit of the Father. And thirdly, as by the power of this perswasion it casts it selfe upon the freenesse of Gods grace; so in the last place the soule comes to bee furnished with all spirituall wants, and the supply thereof, and this containes the finall cause, and that discovers the good and benefit which comes from faith. *4. Part of the doctr.*

First, to open it in generall, and then to come to some particulars: In the generall observe thus much; a poore sinner having fallen from God, and departed from him, he goes away from God and all goodnesse at that one stroake, he that goes away from God, the God of all strength, must needs be weake; and he that goes from the God of wisdome, folly must needs possesse him, because God is the God of all wisdome, and all wisdome must be from him; and hee that goes from God, goes from life and happinesse, therefore death and cursednesse must needs seize upon him: now hee that hath gone from God, hath gone from all these, and therefore he is full of nothing, but wants, miseries, and troubles, and vexations, that are come in upon him, and overwhelme him. I.

him. Now faith is appointed as that only meanes whereby the soule may bee succoured, and the heart furnished anew: and it is faith that doth all these, and this is the excellencie of faith, and the good of it, and the benefit that belongeth to faith in a peculiar manner, above all other graces in the world: now that yee may see how faith suits a man with all graces, take notice, that there are three wayes, whereby the heart went away from God; and the spirituall wants, which by this meanes befell the soule, are three, all which faith supplies to the soule answerably.

3. *Sorts of spir. wants.*

1 The first and great want of the soule is this, it is gone away from God, and the Lord is a stranger to it: it was made for God, and to have communion with God; but now it is gone from God, and God from it: there are now many controversies betweene the Lord and the soule: this is the great want, and this brings in all the rest: now faith supplies succour and answers to these necessities: faith bringeth the soule againe to God, and the soule to have a nearer union, and more inward fellowship with God, than ever it had: thus the soule being an enemy to God, and God an enemy to it: and God being a stranger to the soule, and the soule being a stranger to the Lord: now faith doth this; it pitcheth the soule, and makes the soule of a poore sinner to fall upon the very Deity, and essence of God, firstly, and upon all the three whole persons, as some Divines (that are now with the Lord, leaving a remembrance behinde them) have interpreted it; which

which phrase the Septuagints never used, as they are observed: for it is one thing to beleeve, that there is a God, and another thing to beleeve into God: faith fastens upon the Godhead, firstly, as 2 *Corin.* 6. 11. where the Apostle saith, *Hee that joyneth himselfe to an harlot, is one body, but hee that joyneth himselfe to the Lord is one spirit:* the Spirit of God sets a frame of soule upon the poore sinner, that it flings it selfe upon God: that which firstly must be the object of faith, that faith must firstly rest upon, as that which is able to give that succour which it wants; now because God only is infinite, he alone is able to succour a man according to his wants: therefore faith must first goe to him: we need pardon, and therefore faith goes to God, who only is able to pardon; and we need power, and faith goes to God, who is able to succour us; thus it is an infinite God only, that must create this power in us, and therefore nothing but God must firstly be beleeved in; we beleeve in the promise, because God is there, and because in the promise only wee finde a fulnesse of sufficiencie, to supply what ever wee want or need: therefore why should faith goe to any thing else? now nothing can save a man, but God infinit, and therefore faith goes to none but him, and makes an end of all controversies betweene God and the soule, it takes away all divisions, and brings the soule into favour againe, and makes it acceptable to God through the merits of Christ, so that now the anger of God is appeased; *Act.* 26. 17. when God sent *Paul* among the heathen, he gave him

this commission, saying, *Goe preach the Gospell, and open the eyes of the blinde, that they may turne from darknesse to light, and from the power of Satan to God:* every man by nature is gone from God, and you goe all sin-ward and hell-ward, and away you goe from God; now that you may bee for God againe, faith goes to God; *Ioh.* 1. 12. *To as many as received him, and beleeved in his name, to them hee gave this privilege, that they should bee the sonnes of God*; God will not only bee a friend to them, but a carefull, loving, and tender Father: thou by nature art a childe of perdition and destruction, but dost thou beleeve and repent? now then all the controversies betweene God and thee are ended, and of a fiend of hell, thou art made the sonne of God; and the Lord is a tender hearted Father to that poore soule of thine; *Ioh.* 3. *He that beleeveth, shall bee saved; but hee that beleeveth not, the wrath of God abides upon him*; so that an unbeleeving soule hath God up in armes against him: Oh that God would perswade your hearts of this! this is a great misery, when thou lyest downe, the wrath of God hangs over thine head, and thy eyes may close up, and the Lord may send thy soule downe into the pit: and when thou goest from home, the wrath of God abides upon thee, thou mayst never returne home againe: goe where thou wilt, and doe what thou canst, while thou abidest in thy sins, the wrath of God abides upon thy soule, body, and what appertaines to thee, if thou art an unbeleever; but if thou art a beleever, the wrath of God is gone, and thou art passed

from

from death unto life: Ah, what a happy condition is this? that a man may say, Lord, I was a child of wrath, I wonder that God cut mee not off, and I admire at it, that God sent mee not downe to hell every night that I went to bed! but now the Lord hath made mee to beleeve, and hath accepted me; I was under the curse of God, and now God hath delivered me, and now I have beleeved in the promise, and now I have a right to the promise, and all the mercy and goodnesse in it; thus the soule hath a supply of this first want, and is brought into favour with God againe.

The second want of the soule is this; the soule being now departed from God, the God of all wisdome, good, and life; hence it is that the soule is deprived of all good, and grace, and life; for whatsoever life and grace it had, it was from God, and therefore the soule being departed from God, the Lord strips the soule of all that righteousnesse and holinesse it had in *Adam*; the Lord gave him wisdome and righteousnesse in *Adam*, and in him to all his posterity; but now being gone from God, God hath justly taken all from him: so that now the poore sinner is dead, and though he lives, because he hath a naturall life in him; yet he lives not spiritually, because he hath no spirituall life in him, and therefore can doe no spirituall good; he can neither doe well, nor live well, that thereby hee might please God for his comfort. *Want* 2.

Now faith steps in like a friend at a dead lift, and lends helpe this way; it not onely brings a

sinner to God, but it is as a hand to communicate from God to a sinner, whatsoever spirituall good it needs, and this only faith can doe. Marke it, I beseech you, a man that is dead in sinne, and should be brought to some spirituall good and life, he must either live by himselfe or by another; but by himselfe hee cannot, because a dead man cannot live by himselfe: but every man is spiritually dead by nature, and of himselfe hee cannot live; and therefore he must goe to another, which is God; he must give life, and therefore he must beleeve in another; and receive the spirituall grace and power from that living gracious God, to walke more cleerly in a good course; this is the intent of all these phrases in Scripture, *Gal.* 2. 20. the text saith, I live, but how? it is by faith in Christ, Christ lives in him, and he in Christ: faith is not so much the soule of a Christian, but faith inables a man to live by Christ, whom it apprehends: therefore Saint *Paul* to the Hebrewes saith, *Heb.* 11. 6. *Without faith it is impossible to please God*: it is said of *Enoch* that he walked with God, and did thereby please God; but how came he to doe it? by faith hee did it. Now no man can yeeld obedience to Gods commandement, and thereby please God, except he goe to God by faith, and receive power from God, thereby to please God: I take this to be a truth, that in proprieties of language and speech, faith (as wee now speake of it) is not any part of the spirituall life and soule of a Christian, but a spirituall instrument and engine, whereby the soule goes to God

to

to fetch a soule, whereby he may live: thus it is punctually, the soule in vocation goes to God, and being come, it receives the spirit of adoption, brings in the image of sanctification, which *Adam* had lost: and now the sinner is inabled to live in obedience unto God; so that in vocation we goe to God, and in adoption we receive the spirit, the image of sanctification from God, and by sanctification the spirit brings new spirituall powers from God to the soule: and so the soule is inabled to love God above all, and his neighbour as himselfe: now whether *Adam* had this faith or no, I will not stand to dispute in this popular congregation, but onely speake so much as shall be seasonable and profitable. Therefore for the thing in hand, this I take to be the excellency of faith, to goe out to God to fetch a spirituall new principle of life and grace: faith saith, thou art dead, and must have life, and thy life is to be had only from God; and therefore goe out, that thou maist receive spirituall life from God: so then, when no other can bring it selfe life, faith brings all other graces; now faith doth all these, not so much because it goes to him that hath all life in him: faith is the field, and the pearle is in it, and the hid treasure is in Christ; and faith goes to God from whom it received all things, from the consolation thereof; this is the meaning of that place, 2 *Cor.* 3. 18. and to this it is to be referred, *But we all with open face beholding as in a glasse the glorie of the Lord, are changed into the same image from glorie to glorie, even by the spirit of the Lord*; this discovers

how faith brings in a new ſoule, and a ſpirituall life into the ſoule: by the glory of the Lord is meant the glorious attributes of the Lord, as his holineſſe, juſtice, righteouſneſſe, patience, &c. by the glaſſe is meant the Lord Jeſus Chriſt, as a mans face is ſeene in a glaſſe, ſo all the attributes of the Lord are cleerly ſeene (as in a glaſſe) in the Lord Jeſus Chriſt: now how doe wee behold them in him? the heart being made to beleeve by faith, it lookes upon the Lord Jeſus Chriſt, and in him ſeeth all theſe graces; and what followes thereby? we are changed, that is, we are transformed from one degree of glorious grace to another; Jeſus Chriſt, God and man, hath all graces in himſelfe; now by faith the ſoule eyes the Lord Jeſus Chriſt, and then anſwerably it receives grace for grace; eying his patience, by the ſelf-ſame ſpirit it is made patient; and eying the holineſſe of God, by the ſelf-ſame ſpirit it is made holy; and eying the meekneſſe of Chriſt, by the ſelf-ſame ſpirit it is made ſo: thus the ſoule looking upon the glorious grace of Chriſt, it receives grace for grace: if thou wouldſt be patient, ſee that by faith in Chriſt, and by that ſpirit of patience in Chriſt, that it imprint the like grace upon thy ſoule, and it will doe it.

Want 3. In the ſupply of this third want appeares the excellencie of this worke of faith; the heart of a poore ſinner being friends with God, and having received grace from God, it is marvellous fearfull, leſt it ſhould loſe that grace that it hath, and not bee able to maintaine that ſtock which God

God hath put into his hands: this is a great want, and it was in *Adam*; he had a faire ſtate, and loſt all, and undid himſelfe, and his poſterity too: now the ſoule feares this, but faith ſteps in, and lends ſuccour herein, as thus faith maintaines a continuall influence of Gods grace and power into the ſoule upon all occaſions; ſo that howſoever many wants and weakneſſes may bee in the ſoule, faith goes to heaven, and brings new ſuccour upon all occaſions to releeve it: this is the maine difference betweene the firſt and ſecond covenant: *Adam* had the ſtock in his owne hands, and the fountaine and roots of it was in himſelfe: yet howſoever it is true, a mans grace is weake, and would come to nothing, and may eaſily bee overcome; and yet the fountaine of grace and goodneſſe that is in Chriſt, will never be drawne dry; and faith goes to that daily, and ſo drawes ſupply and ſuccour: and from hence it is, that faith is called the protectour of all graces; *Epheſ. 6. 16.* there faith is called a ſhield: now the nature of a ſhield is this; it not only covers the body, but all the armour of the body; ſo faith not only covers the ſoule, but all the graces of the ſoule, and ſuccours them all; and it is not only the protectour of all graces, but it is alſo a victorious conquerour in the behalfe of graces; ſo 1 *Ioh.* 5. 4. *This is your victorie, even faith*: ſo that faith makes a Chriſtian ſoule a conquerour, and keepes him ſafe and ſure: now it is true indeed, that mans corruption is too ſtrong for his owne grace in himſelfe, and his temptations are too ſtrong for all his ſpirituall abilities

abilities in himselfe: yet faith goes for new power and might from Christ, and with this might and power from Christ, makes him strong; as *Ephes.* 6. 10. *Be strong in the Lord, and in the power of his might:* 2 *Tim.* 2. 1. *My sonne be strong in the grace that is in Iesus Christ*; hee doth not say, bee strong in the grace that is in thy selfe, but in the Lord Christ, as for instance thou hast many provocations to kindle thy patience and choler, and many occasions to injurious dealings, and thou hast an impatient and peevish heart of thine owne too: now these corruptions are too strong for this patience, yet faith saith, I will be strong by that might and power of that patience which is in Christ, and that subdues all impatience, and beares all injuries, and faith brings that patience in Christ, and makes the soule strong with that patience; hence we are said to be preserved through faith unto salvation; faith keepes the soule to God, and God keepes faith, and soule, and all: so that it is the power of God by the meanes of faith, claspìng the soule to God: you that are weake Christians consider this, you complaine that you are so proud and peevish, that you cannot subdue these corruptions; now set faith on worke, and that will make you strong in Christ, and make you able to stand against all temptations and occasions; as it is in the naturall frame of a man: the Philosophers and Physitians observe these two passages in it; there is not only a soule and a body in a man, but there is an heavenly heat and a naturall spirit, either animall or vitall, that lyes

lyes and knits the soule and the body together, and looke how strong this is, so strong is the body; but if this band bee once broken, the body comes to nothing: just so it is with the soule, God himselfe is the soule of this soule, I meane Gods free grace in Christ, the heavenly heat and spirituall spirit, and the bloud that bindes God and the soule together, is faith, and whiles this faith holds, a mans good condition holds even for ever: I conclude with that of the Apostle, 2 *Corin.* 1. 24. where hee saith, by faith you stand, it is faith that gives foot-hold to all graces; we have weake patience, but faith gives patience strength and foot-hold; for it goes out to the Lord Jesus, and receives sap and life from him, whereby every grace comes to flourish in the soule; 1 *Pet.* 1.9. *Receive the end of your faith, even the salvation of your soules:* as if he had said, faith will be with you upon all occasions, in temptations, and distempers of heart, and doe you service, and goe to Christ for strength and power, and uphold you, till it hath brought you into heaven, and shut the gates upon you, and if you cannot shift for your selves there, then perish: this faith puts a man into possession of everlasting happinesse, and never leaves him till then; this faith furnisheth the soule with a supply in spirituall wants.

Now to summe up the point, take notice of the length and breadth of this blessed grace of faith, that you may see how it is made up of the causes; which are foure: 4. Causes of faith.

1. First, the next principle and the efficient cause of faith is the Spirit of God, undeniably, reporting this favour of God unto the soule; this is that which workes faith, and the hand from whence it comes.

2. Secondly, the matter of which faith is minted, is this, it is effectually perswaded of, and affected with this goodnesse of the Lord thus reported: this is the firme earth (as I may say) on which faith stands; and whereby it is able to rest it selfe upon the promise.

3. Thirdly, the nature and forme of faith is this, the reposing of the soule upon the Lord, and his speciall favour so reported, for the ground, why any man goes to God, is, because he was effectually perswaded of, and also affected with the goodnesse of God; as it is with some outlawed traitour, he dares not goe to the court, unlesse he will goe to his ruine, because hee knowes there is nothing expected but cruell execution; but if once he come to see his pardon sealed under the broad seale, and that there is some hope of mercy, then hee willingly goes to the court: what was the ground of his going home? even this, because hee was effectually perswaded, that the King had a favour to him: so it is with an humbled sinner, humbled in the sight of his sinne, and broken, because of his Lords displeasure against him: and when the soule hath this certification from the hand of the Spirit, that the Lord intends good to him, then the soule goeth and saith, Lord I durst not have beene here, but that

that I have heard thou art a mercifull God.

And lastly, the finall cause of faith is this; the soule comes to be fitted with all good, according to its necessity. 4

Obiect. But some may say, I heare nothing of the beleever all this while, it seemes he doth nothing; if the Spirit bee the efficient cause, and if the Spirit workes it, and makes the soule able to worke upon Gods free grace, and if the Spirit be the finall cause of all, then the beleever doth nothing, &c.

Answ. This worke of beleeving is a worke of the Spirit upon the soule, rather than any worke wrought by the soule, or issuing from any principle which the soule hath in it selfe; as it is with an eccho, when God saith, thy sinnes are pardoned, thy person accepted; faith sounds againe, my sinnes pardoned? my person accepted? good Lord let it be so: then this perswades the heart, and that marvellously, to rest it selfe there for all good: but it is done upon the soule rather, than by the soule; as *Phil.* 3. 12. we are said, *To be comprehended of God, and not to comprehend God*; so we know God, because we are knowne of him: now give mee leave in a word to describe the cause of it; what it is in the promise, that thus effectually perswades the heart, that it may beleeve, and herein I will goe no further than the promise, and therein shew the motives in the promise, and how the heart comes to beleeve, and these will discover the reason of the point.

There are three things in a promise, whereby the will of man is drawne to beleeve. 3. Things in a promise.

First, the all-sufficiency of the freenesse of Gods favour, that is an admirable cause to perswade the heart to come on cheerefully, it is the speciall prerogative of the promise to answer the soule wholly in all the desires of it; nothing under heaven doth or can doe this, but the promise: haply a man desires wealth, and when hee hath it, this cannot make him honourable; and the ambitious man desires honours, and when hee hath them, they cannot make him rich; so each thing of it selfe hath but a particular helpe: but the promise hath all-sufficiency to answer all the heart would have: the will of a man naturally desires good, and so consequently all good; now the promise hath all good in it; as in that place, *open thy mouth wide, and I will fill it:* there is a fulnesse in the promise to answer all the pantings and desires of the soule: thou saist thou art a poore dead sluggish creature; and the promise calls upon thee, as the Angel did, and saith, come hither, and here is life that will quicken thee; and thou art a weake creature, come hither (saith the promise) and I have grace to make thee strong; and thou art a damned creature, come hither; then saith the promise, here is mercy to pardon all sinnes of all kindes: the consideration of the rich provision in his fathers house, carried the prodigall home: so there is mercy, grace, pardon, & comfort enough in the promise: you poore hungerbitten sinner, away, away, away for shame, to that enough of the promise, and there refresh your selves for ever: it is that which *Elisha* said

to

to *Naaman*, 2 *King.* 5. 8. *Let him come hither, and he shall know, that there is a God in Israel*; and that there is a healing God, though not a helping King: so the promise saith to every fainting, languishing, and leprous soule, if thou art a truly humbled heart, and art sick of thy sinnes, and even drawing on to despaire, and all thy prayers and dayes cannot prevaile, nor doe thee good; but still thy sinnes, thy sorrowes, thy corruptions prevaile, and thy condemnation sleepes not, but is drawing on apace upon thy soule: now see what the promise saith, let him come hither, and he shall know that there is a God in Israel, that is able to cure all, and to loose him from all his corruptions.

Oh but, saith one, I confesse there is enough in the promise to be had, but what is that to me, if the Lord intend it not to my good? *Object.*

Thou being humbled and broken hearted, God doth seriously intend it for thy good; and on Gods part there is nothing to hinder thee from it, it is not more cleare, that the promise is all sufficient, then it is certaine the Lord intends it for thee, if thou best humbled, God sent his Sonne to save thee; *Esa.* 61. 1. *Christ came to binde up the broken hearted, and to comfort all that mourne: Iohn* 12. 47. *God sent not his Sonne to condemne the world, &c.* Nay, Christ being sent of his Father, freely came to this end: 1 *Tim.* 1. 15. *Christ Jesus came into the world to save sinners*; that is, humbled, and broken, and meeke hearted sinners; and not some of them neither, but all that *Anſ.* 2.

are broken hearted, and all that are loſt ſinners; but never a proud, ſtout-hearted, and ſturddy ſinner under heaven; hee came not to call the
3 righteous, that is, thoſe that truſt to their owne righteouſneſſe, but ſinners to repentance.

Nay God doth earneſtly deſire thee to come and take this mercy; *ho, every one that will, let him come to the waters of life, &c.* and behold, *I ſtand at the doore and knocke, if any will open, &c. and the Lord intreateth you to be reconciled,* 2 *Cor.* 5.20. *All that the Father giveth me, ſhall come to me; and he that commeth, I will in no wiſe caſt away, Ioh.* 6.37. the originall ſaith, caſt away: no, no, thou poore diſtreſſed ſoule, though thou art never ſo meane in parts or gifts, or never ſo much diſtreſſed in the world, though thou weare a leatherne pelt, and though haply great men may deſpiſe thy ſociety, yet the Lord Jeſus Chriſt will not caſt thee away; thou mayſt caſt away thine owne comfort if thou wilt, through thy pride and peeviſhneſſe; but the Lord Chriſt will not caſt thee away, if thou come to him, he will never doe it.

Obiect. Let me adde a fourth motive; I confeſſe, ſaith
4. the ſoule, there is no want of willingneſſe on Gods part, but I have a heart which cannot beleeve, what is that to me to ſee proviſion of mercy, and have no heart, to receive it? Oh this unwilling and diſtruſtfull heart, it cannot beleeve!

Anſw. If I finde a cure in the promiſe for this, then I hope you will yeeld; therefore know that the Lord hath provided in the promiſe a meanes whereby

whereby thou mayst bee made to beleeve, and thou shalt be able to beleeve; first that sufficiencie which is in the promise, and which God intends for thee.

Now the Lord strikes up the match, and that the Lord doth this, it shall appeare if you consider the manner of Gods worke in two things. 2. Things.

First, God the Father in the promise gives an humble broken hearted sinner into the hands of Jesus Christ that hee may make him able to beleeve. 1.

Secondly, he gives Jesus Christ into the hands of a poore sinner, that hee may take him, and receive mercy from him. Now though thou canst not beleeve, yet if Jesus Christ take that heart of thine in hand, he can and will make thee beleeve. This was the end of his office and comming; *Iohn 6. 44. No man commeth unto me except the Father draw him, and I will raise him up at the last day:* I will make him beleeve, and in the grave I will love his poore body, and not lose so much as his ashes, but will preserve them there, and raise him up from thence, and at last I will bring both body and soule to honour, and make both happy in Heaven for ever: for Christ his sake thinke on this earnestly, that every broken hearted sinner is given to Christ, as if God the Father had said, Oh my Sonne, looke well to such a man, he lives in a base world, and hath many corruptions in his heart, but looke thou to him: *Iohn 10. 16. Other sheepe I have which are not of this fold, and these I must bring home* saith Christ: there are many of 2

Gods

Gods people called and converted, but there are many yet which are in the gall of bitternesse; and I know such a drunkard, and though hee bee a woolfe now, yet he is one of my sheepe, and him I must bring home: It doth my heart good to thinke that there is many an enemy of Jesus Christ, and many that hates grace and goodnesse, many a wretched drunkard, many a covetous and uncleane wretch that shall bee brought home: One goes up and downe this way, and another that way, as a company of poore sheepe that wander up and downe, one falls into this ditch, another into that, and another in such a grove: so there is many a poore sheepe that goes away from God and all goodnesse; the Lord give us hearts to pitty them: howsoever God hath opened your eyes, and brought your hearts, and my heart home to himselfe; yet there are many other sheepe that as yet goe from God. Oh, what a blessed mercy is this? If Christ hath once undertaken for you, hee will seeke you out whersoever you are. The Lord seekes you out many times in the congregation, you might come home then if you would: well the Lord will make the fire of hell to flash upon the conscience of a man, and drag him home, but it is no matter which way the Lord brings him home, so he come to heaven at last. *Iohn* 17. *Thou gavest them to me, and I have given them eternall life.* There is no more difference than this, the Father gives the sheep to Christ, and faith looke to him; and Christ saith, you are given to me; take you everlasting life betweene

tween you, and take eternall glory; I give it to you as freely as ever God the Father gave your soules to me. Secondly, God the Father gives Jesus Christ to the poore soule, and saith, I give thee him freely with his bloud and all his merits, his grace and goodnesse: Oh (saith the poore sinner) blessed be God, that Jesus Christ hath undertaken for me, and that God the Father hath given mee Christ; but alas, I cannot pay the price, I am not able to purchase the pearle: as in a marriage, when the parties are both agreed, if there bee a quarrell about the setlment, all breakes off: so it is in this case, the soule is now inabled to rest upon Christ, but what will the Lord require? for I am base and poore; well, saith God the Father, I will not sell my Sonne, but I give him to thee, and thou must not thinke to purchase him; *Ioh.* 19. 26, 27. when Christ would commend *Marie* to the care of *Iohn*, hee saith, *Woman behold thy sonne*; and to *Iohn* he saith, *Behold thy mother*: so God the Father saith to Jesus Christ, My blessed Sonne, behold that poore, broken, humbled, sighing sinner, behold thy sonne, take him for thy owne; and thou poore sinner, behold thy Saviour, take him to thy selfe: and the soule receives that gift at the hand of God the Father; *Ioh.* 10. *So God loved the world, that he gave his only begotten Sonne, &c.* that is, God so set his heart upon those whom he would save, that hee gave Jesus Christ to bee received from him, and to doe all good for them, according to all their necessities: thus I hope the heart hath no

ſtarting holes, the promiſe is ſufficient, ſaith the ſoule, if I had it, and God ſadly intended it, therefore I may take him, and God hath given Chriſt the care of me, to make me to beleeve: now the will is fully perſwaded, and ſaith to hope and deſire, and all the other affections, here is good enough: and come hope, expect it for ever; and come deſire, here is mercy enough that thou haſt deſired: and come love and joy, here is that mercy whereof you have felt the ſweetneſſe: nay, ſaith the will, let us reſt here, and ſettle our ſelves upon the freeneſſe and favour of the mercy of God in Jeſus Chriſt; as our Saviour ſaid to the Diſciples, *Ioh. 6. 27. 28. Will you alſo goe away? Oh,* ſaith *Peter, whither ſhall we goe, thou haſt the words of eternall life:* the world cals, and our luſts call, and pleaſures call, and the more they call for our hearts, the more wee cry after thee our Chriſt; whither ſhall we goe, if not to thee? for there is none ſo gracious, none ſo mercifull to ſinners, none ſo ready to doe all good for us: and as there is ſufficient in the promiſe, and as here is ſufficient in thee, and enough for ſinners: ſo upon thy mercie we will hang, upon thee our Saviour wee will live and dye; and upon the promiſes will we put our ſelves, to receive all the comfort and good they will affoord, and upon this will we feed for ever. Thus much for the opening of the point.

Vſe 1. The firſt uſe is for information to rectifie our judgements for the right underſtanding of the nature of faith, and the frame of this bleſſed grace in the ſoule; and that which wee collect

lect is this; saving faith is no part of that holinesse which *Adam* had, nor no part of that image to which we are restored by sanctification: in a word, faith is a worke of effectuall vocation, and no part of sanctification, neither of the image in which *Adam* was created, or to which wee are renewed, and this followes from the Doctrine thus: If it bee so that faith is the maine especiall instrument, whereby the soule goes to God to fetch a principle of grace, and the Image of grace whereby wee may live, then it is not the image which formerly wee had in *Adam*, nor to which we are renewed againe in sanctification. But the first is true, namely, that it is faith that goes to fetch that spirituall power from God, which wee lost in *Adam*, therefore it is not that spirituall power, this is the point of information: Beloved in our Saviour Christ, I am not ignorant that many learned godly judicious Divines, whose parts I reverence, are of another opinion, yet I remember their different opinions, and therefore I hope no man will be offended with mee, though I differ from some, for I must needs differ from some; and it hath ever beene my care not to trouble a popular congregation with any matter of dispute, and I hold that it rather should bee the care of Ministers to winne men to faith, than to trouble them with matters of this kinde, and I hold it the greatest part of zeale to get them to holy hearts, and to exact lives and conversations: Therefore I am marvellous hardly drawne on to the least dispute in this kinde, and yet at the

earnest request of some, and also because this is the proper place where this question falls, and to cleare some doubts according to my promise, and because haply some good men may stumble at some things, therefore let mee deliver those thoughts which I have many times heretofore intended to impart, and I should bee very willing to heare of better arguments, if any shall be suggested, these are spirituall passages, and hard and difficult, therefore this I would tell you.

1. First, what the controversie is, and wherein it lies.

2. Secondly, the reasons of it.

3. Thirdly, shew the order of Gods proceedings in this worke of grace in the soule, and when these are done, the point will be very plaine.

1. First for the first, namely, wherein this controversie lies; It is confessed of all hands that *Adam* in his innocency did not beleeve in a Saviour, he needed it not, onely here lies the maine point of controversie, that though *Adam* did not beleeve in a Saviour, and God did not require it, yet men conceive, and some judicious Divines too, that *Adam* had ability, that if Christ had beene revealed he could have beleeved; for they say thus, a man is able having a cleere eye to see but one world, because there is no more, but if there were five worlds, the same eye that seeth one, the same eye would see them all if they were visibly made. So *Adam* did not beleeve a Saviour, because the Lord Christ was not revealed, and administred to him; but *Adam* had that spirituall

rituall power of faith, if the Lord Jesus Christ had beene revealed, hee was able to beleeve in him, and so to rest upon him, as men doe now in the time of the Gospell; this is the controversie which we flatly deny.

Secondly, the reasons to confirme this point that *Adam* had not this grace of faith: The reason is this, this beleeving in the Lord Jesus Christ is that which doth directly crosse the estate of *Adam* in his innocency; and the innocency of *Adam* wherein he was created, and therefore cannot by no means agree to him, and that appeares thus: for a man to have a principle of life in himselfe which *Adam* had, and to fetch a principle of life from another, which wee doe by faith, these are contrary the one to the other, hee lives well, and to bee saved by living well, and to bee saved by another, and to live well by the power of another, these are contraries one to the other, to have all in himselfe as *Adam* had, and to have all from another, and not in himselfe; these are contradictions the one to the other, and therefore cannot stand together, and therefore observe it, the manner and phrase of Scripture is this, and it is very strange, *Phil.* 3.9. That I may bee found in him, not having mine owne righteousnesse, as if he should say, *Adam* in his estate of innocency was in himselfe, and had his owne righteousnesse, he had a power to please God, and to save himselfe by it: but now in the time of the Lord Christ, the case is cleare, wee are not, nor cannot be found in our owne righteousnesse, or in the 2.

workes of the Law, but in the righteousnesse of God by faith imputed to us, and of his grace bestowed on us, so that these two cannot stand together. So then I reason thus, that which is crosse to the innocencie of *Adam*, and contradicts the estate of *Adam* in his innocency, that can never agree to the estate of *Adam*, but for a man to beleeve in the Lord Jesus Christ, and to have all from him if it had beene revealed, this had beene crosse to the nature of *Adam*, and therefore it is not possible that he should have this faith in him; now I come to answer some objections.

Object. 1. First, if *Adam* had not this faith, and if the Lord did not require it at his hands, then it seems that not beleeving in Christ is not a sinne against the Law of God, for God commanded it not in the Law.

Answ. 1. To this I answer, that not beleeving in the Lord Christ, is not a sinne against the morall law, but it is a sinne against the Law of the Gospell, 1 *Iohn* 3.23. This is his Commandement, *that wee should beleeve in the Name of the Lord Iesus Christ:* the want of this faith is a sinne not so much against the ten Commandements, as against the Gospell properly, as *Rom.* 3. 28. *By what Law is boasting excluded? by the Law of faith*; so that there is a Law even of faith, not onely a law morall, but a law of faith.

Object. 2. Againe they object, did not *Adam* then trust in God, and put his confidence in God:

Answ. 2. I answer, there is a kinde of confidence which *Adam* had, but it is not that which is of faith, and which

which we now speake of in vocation, and Divines do truly say that we are bound to trust in God by the first Commandement, but that trust is not this faith, but it is of a marvellous farre different nature: Know therefore that to trust and beleeve in Christ savingly is thus much, when the soule is wholly pluckt off from it selfe, and goes wholly to another for that which it hath not of it selfe: this *Adam* had not, for *Adam* could not seeke to another for a principle of life, for hee had it in himselfe, neither was it sinne in him, for the Angels themselves doe not beleeve in Christ, neither is it required of them. Againe, *Adam* had a kinde of trust and confidence in God, but not this trust, nor this faith; but it was this, so farre as the creature being a second cause, should stay and move it selfe according to the first cause, and to concurre with the first cause unto any worke: This *Adam* had, and the Angels have it in Heaven, which beleeve not in Christ. The blessed Angels have a power spirituall in themselves, and they say that all power is firstly in God, and that he doth governe them and all the Heavens too, and stay themselves upon God firstly, and so co-worke with God: but this is farre different from saying thus; the Angels stay themselves first upon God, as being the first cause of all created substances, and to goe to God, to fetch a principle of life from God, these are contraries.

The maine objection of all is this; If (say they) *Adam* never had power to beleeve, and so beleeving *Object.* 3.

ving in Christ was not in the state of his innocency; then why doth God condemne men for not beleeving, seeing they have not this power, and *Adam* had it not? It is all the difficulty that lies upon the point: The answer is plaine, open, and naked, and therefore I answer it by distinction thus:

Answ. 3. Infidelity and not beleeving doth imply two things thus: the first is the meer want of the power of faith, and the absence of ability to rest upon another; and to fetch the principle of grace from another, neither the Law nor the Gospell, nor God himselfe doth condemne thee for this: nay the Gospell doth not require this, that a man should have power of himselfe to beleeve, nor God doth not require it, but the promise breeds faith, and feeds faith, it begets faith, and continues faith in the soules of all those that have it; and this is all that God would have, that the soule of a poore sinner should be contented to take all from him, and bee under the Spirit, that would inable him to beleeve, and to goe to him for that which may make him beleeve that hee might be made strong in the power of the might of Jesus Christ, as in that place of the Ephesians, the Gospell saith, thou art a poore miserable sinner, here is mercy, only be contented that I should worke upon thee for thy good, and convey mercie to thee; so that the bare want is not the cause why God doth condemne a man; the Angels in heaven this day have not this saving faith, and yet there is no sinne in them: againe, besides the bare

bare want of this confidence, there is an averſnes of heart, and a croſſeneſſe of ſoule, to the meanes of grace, and the Goſpell, and againſt the Spirit of grace, that would worke faith, and draw my ſoule out of my ſinne, and plucke my ſoule to my Saviour: a ſinfull ſoule is faſtned to his folly, and ſettled upon his baſe corruptions, and hee reſts there with a kinde of reſolution, not to goe off from his diſtempers, and he will hold his corruptions, and maintaine his luſts, ſo that when mercie is offered, he ſaith, I will not have mercie, but my ſinne; and the Spirit of God ſhall not plucke my corruptions from mee, but I will have my ſinne rather than a Chriſt, though I periſh for it; this reſiſting againſt the meanes of grace, the promiſe, and mercie, and the moſt bleſſed Spirit of grace, this flowes from originall corruption, and therefore *Adam* never had this, and comming from ſinne, and being a fruit of ſinne, a man ſhall and muſt juſtly bee condemned for it: though *Adam* had not faith, yet he would not have oppoſed the Spirit of grace, it would have wrought upon him: this is the infidelitie which the Scripture ſo often makes mention of, becauſe the heart is proud and ſturdy, and ſetled upon his lees, and ſaith, What, ſhall Jeſus Chriſt come to offer me grace, and to plucke away my ſinnes and corruptions, and to give mee grace? I will none of this Chriſt, not I; if thou doſt want grace, becauſe thou haſt reſiſted grace, thou art juſtly to bee condemned as a ſinner: this is the whole courſe of Scripture, *Ioh.* 3. 19. *This is the condem-*

nation, that light is come into the world, and men love darkneſſe better than light, becauſe their wayes are evil; that is, they love their ſinnes, luſts, and corruptions, and chuſe them, and faſten to them, and will have them, and will not have a Chriſt; this is the ruine of a ſinner, and this is the infidelity which the Lord ſpeakes of, and this is nothing elſe but the reſiſting that grace and mercie, which would worke grace in him, and this is properly unbeleefe; to ſee how unbeleefe bankes the way to heaven, a man that is a covetous wretch, cloſe hearted, the word reveales this, and condemnes this, and ſaith hee, I will not forſake the world; and the adulterer ſaith, I will not forſake my luſts; and the drunkard ſaith, I will not forſake my companions; hee is ſtaked downe to his corruptions, ſo that all the Angels in heaven, and all the promiſſes of the Goſpell cannot perſwade him to forſake his corruptions, but he is ſtaked downe to his corruptions, and hugs them, and ſaith, I will hug my ſinne in deſpite of all the world, and God himſelfe; this is a curſed fruit of originall corruption, this is ſinfull and fearfull, and a man is juſtly condemned for it; ſo then no man is condemned for want of power to beleeve, but becauſe he reſiſts grace and mercie, and will not receive power to beleeve.

3. Thirdly, now I come to ſhew how the Lord workes upon the heart, this is eaſie for all of you to apprehend, and you may the better ſee the order of Gods worke, if yee obſerve theſe foure rules; the maine weight lies upon the third, and the

the fourth; therefore we will onely propound the two former to make way for the reſt.

First, when God comes to worke upon a poore finner, hee findes him dead in ſinne, and hee hath no good at all in him, no ſaving ſupernaturall good, and hee is not able to worke any good in himſelfe by all the meanes in the world, and he is not able to receive any ſpirituall good in the uſe of thoſe meanes; ſo the Apoſtle ſaith, *I know that in my fleſh dwelleth no good thing*; and our Saviour, *Iohn* 3. 6. *Whatſoever is borne of the fleſh, is fleſh*; whatſoever comes from man, from corrupted fleſh, is uncleane; ſo *Rom.* 8. 7. *The carnall or the fleſhly wiſdome is not ſubject to the law of God*; ſo that a man not only hath no good in himſelfe, but he is not able to receive any good, but rather oppoſe it. 1.

Secondly, hence it is cleare, that all ſaving workes are the proper gifts of God, and the peculiar operations of his good Spirit in the hearts of thoſe that have it, for if every man by nature is dead in ſinne, and hath no good of himſelfe, and can receive no good, but rather oppoſe it, then if hee have any ſaving worke wrought in him, it is Gods free gift: therefore firſt the Lord meets with a poore ſinner, and reveales himſelfe to him before he be aware [illegible], as many a man haply drops into the congre[illegible]on, or fals into a houſe where there is conferen[illegible] and mercy, and grace, ſhines upon him, before he is aware of it, and doth effectually draw the ſoule home from ſinne to God; as *Ioh.* 6. 44. *No man comes to me, except the Father which* [illegible] *hath* 2.

hath sent me, draw him; the Lord bindes the strong man in preparation and humiliation, for the Devill will not goe out by intreaty; no, the Lord Jesus must binde him, and then the Lord Jesus is pleased to separate the soule from sinne to himselfe, and he takes possession of him, and in vocation hee perswades the soule effectually, and brings it home, and when he is brought home, he gives him his good Spirit to sanctifie him.

3. Thirdly, (and this I would have you marke) though all grace come from the Lord Jesus Christ, and the power of his Spirit, yet the Lord workes the worke of his grace and Spirit, after a divers manner: and the manner especially, which is remarkable, is this; no man hath grace by nature, nor any good, and all that he hath is the proper worke of God, and this God workes, though differently; some workes God workes upon us, to bring us to himselfe, and some workes God workes in us, to bring us into a nearer communion; and 2 *Tim.* 1. 14. *That excellent thing which was committed to thee, keepe fast*, how? *by the Spirit that dwels in us*; this excellent thing was the doctrine of the Gospell; now Saint *Paul* perswades us, to keepe it by the Spirit that dwels in us, this is a matter which blindes many a poore ignorant man, that otherwise would bestow himselfe upon the free grace of God; we truly say, that all grace comes from Christ, hereupon many a man thinkes that he must first be in Christ, before he can have any grace; we receive Christ by faith, and therefore we must have faith, before we can have him,

and

and wee come to Christ by faith, and therefore we must have faith before wee can come to him: now the Lord Jesus is the Authour of all grace in the hearts of his owne; the Lord workes some grace upon us to bring us to himselfe, as the worke of preparation and vocation, this is a saving worke of Christ, but yet it is the worke of the Lord to bring us home to himselfe, but now when we are come by faith, then God conveyes another worke to us, he doth justifie a sinner, and adopt him, and sanctifie him: as in this similitude, the first *Adam* by way of a naturall generation, must beget a childe, before he can imprint his image of corruption upon him, and he must be the sonne of *Adam*, before he can receive corruption from *Adam*, so that generation is the way to corruption, else it is no corruption, as in that place, *Adam* begat a sonne in his owne image, that is, as blinde, as stubborne, as proud as *Adam*, so that generation is the way by which wee receive corruption from the first *Adam*: so it is in the second *Adam*, he doth by spirituall regeneration, and after a speciall manner worke upon the hearts of his, to bring them home to him, before he will imprint his image upon them, which is the image of sanctification; the Lord Jesus will by the worke of vocation and preparation, as by a spirituall union, bring the soule to himselfe, before he will imprint his image upon him in sanctification; now preparation and vocation goe before sanctification, and yet they are not sanctification in the strict sense; as generation went before the im-

printing of the fathers image, so vocation to Christ, is before the image of Christ can bee imprinted: I use to expresse my selfe by this similitude, looke as it is with a clocke that hath the wheeles turned the rong way, what must a man doe to make these wheeles goe right? First he stops the wheeles, and the wheeles doe not stop themselves, and then he turnes the wheele, and the wheele doth not turne it selfe, and when hee hath done so, then he gives it a poise or plum, and by vertue thereof the wheeles run right, and the clocke strickes right, all these are severall workes upon the wheele, the stopping is not the turning, and the turning is not the striking: so it is with the soule of a poore sinner, the heart of man is like this wheele, it was made for God to please him, and to serve him, and was altogether heaven-ward, but now it is hell-ward, and sin-ward, and world-ward, and it is quite unjoynted: now how must God worke upon this heart, to bring it into the right frame againe? First, the Lord stops the poore sinner, and that is by preparation, he shewes him his sinne, and the punishment of it, and when he is posting on to hell, the Lord writes bitter things against him, and saith, friend this is not the way to happinesse, friend if you goe that way, there is the pit of destruction before you, and so with a mighty strong commanding hand he stops the sinner by godly feare, and sorrow, and hatred, and turnes it from wickednesse. Secondly, the Lord turnes the heart to himselfe in vocation, and the Lord saith, come hither thou poore sinner,

ner, doe not goe to thy lusts, they will kill thee; but goe to the Lord Christ, and he will save thee; goe not to the world, it will delude thee, but goe to the Lord Christ, and he will inrich thee; thou art filthy, but goe to Christ, and he will purge thee; thou art miserable, but come to Christ, here is happinesse, and that will save thee: by this time the wheele is stopped, and also turned the right way, and every wheele is where it should be: and then the Lord justifies a poore sinner, and is well pleased with him, and is reconciled to him, and he giveth his Spirit in adoption, and that is as the poise, that so he shall no more be ruled by the world, nor by his lusts, but by the good Spirit of the Lord Jesus Christ, and the hand of the Spirit of the Lord Jesus Christ doth assist that poore soule for ever. Thirdly, the soule having received the Spirit by faith, as *Gal.* 4. 5. receives hereby the adoption of sonnes. Fourthly, now the whole frame of the heart runs right, and is towards God, and for God, and loves God and hath the spirituall power, and a new principle of it selfe, and this is the maine worke of sanctification: if you will take sanctification in the strickteſt sense, all the rest are saving workes, but this is the maine worke of all. Fiftly, as the clocke when it is thus framed, strikes right, and when it is two, it strikes two, and when it is three, it strikes three: so the soule is thus led by the Spirit of God, as *Rom.* 8. 14. and then it obeyes God, and doth every good duty, and loves God above all, and his neighbours as himselfe, in truth, and in uprightnesse,

uprightneſſe, ſo that the ſoule is ſtopped in humiliation, and is turned in vocation, it receives the poiſe in adoption, and renovation in ſanctification, and it obeyes God in all things: then the concluſion is this, all theſe are ſaving workes, and ſuch as doe undoubtedly accompany ſalvation, but all this while, one is not another, for two of theſe are wrought upon us, that is, preparation and vocation, and theſe are by a paſſive worke: the wheele workes becauſe it is moved, and in the other three the Lord conveyes his Spirit to us, and mercifully workes the power of ſanctification in us, and makes us able to ſerve him and obey him; *Acts* 26. 18. *Paul* was ſent to the Gentiles to open their eyes, to turne them from the power of darkneſſe to God, that they may receive forgiveneſſe of ſinnes, and an inheritance amongſt them that are called and ſanctified: marke all the paſſages of it, from darkneſſe and Sathan, that is, in preparation; to God and to light, that is, in vocation: and as Saint *Peter* ſaith, *Acts* 3. 19. *Repent, and be converted, that yee may receive the forgiveneſſe of ſinnes*; repent, there is preparation; and bee converted, there is vocation; turned from Sathan, and the power of the Devill, that they may be under the power of the Lord Jeſus, and lye at his foot-ſtoole: as a ſouldier is turned from ſuch a captaine, when hee is content to be under another; ſo the ſoule is turned from ſinne, and is content to take preſſe money, and to become a ſouldier of Ieſus Chriſt. Thirdly, that he may receive forgiveneſſe of ſinnes, that is in juſtification,

justification and an inheritance among them that are sanctified, thats in sanctification, & all these are done by faith: the scope of the holy Ghost there, is to discover the frame of grace in the heart; and therefore it is not to be understood of the nature of Sanctification, but of the worke of it; that a man should receive his sanctification by faith, and yet is but sanctified in part, these are contraries.

The fourth is onely the worke of sanctification, and lastly from the question thus resolved; from hence that question falls to the ground, and from hence, first a man may see it clearly that sanctification comes after justification: and secondly, whether repentance is before faith, or whether repentance is before justification, or justification before faith and repentance: and thirdly, whether there be any other instrument to beleeve in Christ, but faith; No, there is no other, for they all concurre by faith: Thus much for the first use; a word of confutation, and information.

Secondly, if it be so that faith is a resting upon God, and a receiving of mercy from God, then this is a word of terrour to all that still remaine in unbeleefe: they are to see their sinne and misery by sinne, their sinne is most hainous, and their plagues are intolerable; if it bee faith that brings a man to Christ, and suits a man with all comforts from Christ: then all you unbeleeving sinners, let your soules shake in the apprehension of all these plagues, of which you are guilty. It is the misery that befalls poore creatures, they are loth to be knowne to be drunkards, or theeves, or *Vse 2.*

robbers, becauſe ſhame will come to them; but not to beleeve the promiſe, and to deſpiſe the Lord Jeſus Chriſt: you make nothing of this, you draw the harrowes lightly after you, you confeſſe this ſinne, and the other ſinne, and you doe welcome it: but in the meane time no man lookes to his unbeleeving heart, and yet this is the greateſt ſinne of all other, and brings the greateſt miſery; as *Heb.* 3. 12. *Take heed*, why? whats the matter? For the Lord Jeſus Chriſt his ſake, *take heed leſt there be in any of you an evill heart of unbeleefe, to depart from the living God:* this unbeleefe makes you depart from the Lord God, you will take heed of whoring and drunkenneſſe, and you will ſay you are not ſo and ſo, but I ſay thou haſt an evill and unfaithfull heart, and thou art a dead man, and a miſerable man, and thou att gone from the Lord God, the God of all happineſſe, and therefore thou art but a damned man: This is the root and the worſt of all, take heed of an unbeleeving heart, it departs away from the living God; this is the nature and miſery of this ſinne. What is the eſtate of the damned in Hell? and this ſhall bee the ſentence that is paſt againſt the wicked in that day, when the Heavens ſhall melt, and the Goats ſhall ſtand on the left hand, and the Sheep on the right hand, and when ye ſhall ſee all the Heavens on a flame, and you ſhall heare that fearfull voyce, ſaying; ariſe you damned unbeleeving wretches, ſtand forth and heare your doome; what will bee your greateſt miſery in that day? even this, *Depart from me ye curſed,*

curſed, into everlaſting flames: this is the upſhot of vengeance, and the ſharpeſt ſentence; would you not thinke this terrible, if you did heare it?

Now therefore away thou varlet, bee gone to Hell; I doubt not but the very proudeſt wretch in hell would then be content to hang upon mercy before hee went to Hell, and hee would beg that he might yet breathe to call after mercy: If thou wouldeſt take heed of this ſentence, then take heed of an unbeleeving heart; for by unbeleefe, thou paſſeſt the ſentence againſt thy ſelfe, thou needeſt none other to condemne thee. Oh therefore get you home and humble your ſelves in ſecret, and ſay thus; The Lord hath given mee a heart to ſee the evill of my heart: I bleſſe the Lord, thou haſt kept my hand, my eye, my life, but good Lord I never ſaw the horrible nature of ſinne, which will be my bane; to this day I was never burthened with it: Oh that I might now take heed of it, what ſhall I ſay to mine owne heart? depart thou wretch to Hell, the Lord forbid. Oh ſtrive mightily with God, and with your owne ſoules, and reſt not till you get ſome ſtrength from Heaven, and ſay if that voice ſhould come againe, Oh, woe to mee for ever, well my unbeleeving heart doth this, and hath paſt the ſentence upon mine owne ſoule; you heare theſe, and if you would but take home theſe truths, they would make you ſtagger: See what our Saviour ſaith, *Iohn* 5. 40. *You will not come to mee that yee may have life: but I know you that yee have not the love of God in you:* comming is beleeving, is this

sinne so heavy, the Lord fasten it upon your hearts: what, shall any man goe away and say, I will not beleeve there is such a generation, whither will you goe? If the world calls, yee run; if the devill calls, ye goe presently; but will you not come to the Lord Jesus when he calls you? then Hell is to good for you, beare witnesse of it; many a soule here this day is still resolved to goe on in his sins, and sayes, I am resolved to have my owne courses, and I will be as proud as ever, and sweare, and drinke, as much as ever, and I will not goe to Jesus Christ, whither will yee goe then? Will yee goe to destruction? I call the Angels and all the Saints to record, you will not come, then you must to destruction, there is no other way to come to Jesus Christ, but by beleeving in him.

Now further to discover the fearfulnesse of this sinne, and the misery of them that continue in it, let mee lay it open by foure particulars, whereby it shall appeare, that howsoever unbeleevers make no great matter of it, yet if they have the hearts of men about them, they shall see the misery of their owne soules, and that in these foure particulars.

1 First it keeps off the riches of mercies that are in Christ, from the soule, that it cannot enjoy them; there is no happinesse but onely by communion with God; and now infidelity keeps off God from us, and keeps out that goodnesse which God is willing to bestow upon us, if we had hearts fitted to receive it. Infidelity shuts up a poore

sin-

sinner that hee cannot looke out, nor looke up towards Heaven, and thats the reason why when the Lord chaines up a poore sinner under the power of his chiefe displeasure, he gives them up to hardnesse of heart, and unbeleefe, *Rom.* 11. 32. *He hath shut up all in unbeleefe:* it is a comparison thus to be conceived, as it is with a hainous malefactour that hath conspired against the King, and when he is taken they put him into little ease, or some such close darke dungeon, and clap cold irons upon him, and if any friend come to bring him any thing, hee cannot speake with him, nor he cannot receive it because he is close prisoner: So the Lord doth in his heavy displeasure, hee locks up the soule in unbeleef, and holds the heart in the chaines of unbeleef, that howsoever judgements passe up and downe the world, yet all these judgements cannot awaken him, nor all mercies; why? because the unbeleever is sure enough hee cannot so much as looke to that mercy prepared, and offered in Iesus Christ; and thats the reason why when the Lord comes by in all his glory, and mercy, as he did *Exod.* 33. 6. 7. saying, *the Lord, the Lord, strong, mercifull and glorious.* When all these passe by, the unbeleever sits in his seat, but his heart is lockt up, that hee cannot looke up, and thats the reason why the Apostle saith, *Rom.* 11. 8. *He hath given them the spirit of slumber, eyes that they should not see, and eares that they should not heare to this very day*; that though he hath all the calls of mercy, yet he hath eyes and sees not, and all is still, and nothing stirring in the soule,

nay, it is not onely shut up and cannot come to God, but unbeleefe barres the doores, that Jesus Christ cannot come to it: therefore, *Iohn* 1. 11. *He came to his owne, and his owne received him not*; but in the 12. verse, *to as many as received him, to them he gave power to be the Sonnes of God:* this unbeleefe barres the doores, and raiseth Forts against him, and closeth every crevis of the heart, that not a beame of mercy, not a glimpse of pitty, can be let into the soule, so long as it is in this condition. I beseech you observe it, unbeleefe is a sin, not so much of one faculty of the soule, but it is that as carries the whole man with it: as when a man sets himselfe in any unruly will, and will be ruled thereby, so that it stops every passage, and there is no entrance for mercy; for looke as it is with faith, the root of it is in the will, but the rule of it is over all the whole man, and therefore faith carries all the whole soule to God; love, and hope, and joy, and all goes towards God, and the very same nature unbeleefe hath, to carry the soule from God; the root of it is in the will, but the rule of it is in the whole man, and keepes the soule under the power and authority of it, as by faith wee goe home to the Lord Jesus Christ, and are content that he should doe what he will with us; so unbeleefe keepes the soule under command, and will dispose of all at his owne pleasure, this is the poyson and venome of this corruption, it stops all the passages of the soule, that Christ cannot come at it, nor it at Christ, so that if eternall life and happinesse were laid

laid downe upon the naile, yet unbeleefe will not suffer the soule to stretch out a little finger to it; and faith love and joy, I charge you, delight not in that mercy, and desire, looke not out after it; nay, if the wrath of God bee revealed from Heaven against the soule, yet it stops the soule that the wrath of God moves it not, because unbeleefe rules; and faith feare, tremble not at Gods judgements; and sorrow, mourne not you for sinne; come all this way and sorrow for the losse of profits and pleasures, and because my will is crossed, but I will not have you so much as looke after God. This is the cursed nature of unbeleefe, that there is nothing of God, of grace and happinesse, can come neere the soule, unlesse the iron gate of infidelity bee pluckt off the hinges, and the bars be broken asunder: this is that which the holy Prophet speakes of *Isay 7. 9.* when the Lord would expresse the power of himselfe in an extraordinary manner, he bids *Ahaz* that he should looke for a miracle; and yet he saith, *If you beleeve not, you cannot be established:* so that though God expressed never such miraculous power of mercy and goodnesse, yet so long as the heart is lockt up in unbeleefe, there is no mercy can come at him; nay, which is worse if worse can be, unbeleefe not onely shuts the doore against Christ, and will not receive him when hee intreats for entrance, but it sets open the doore to all base lusts, to sinne and Satan, than which there can bee no greater indignity offered to the God of heaven and earth, as *Ier. 2. 12. 13. Oh ye heavens*

be

be astonished at this; why, what is the matter? *my people have committed two evils*; *they have forsaken me the fountaine of living waters, and digged to themselves broken pits that will hold no water*: This is not onely unreasonable, but unnaturall, and the heavens they shake at it; it is against the course of nature, that a man should depart from the Almighty that would strengthen him, and to rest upon his owne folly, and goe from the wisedome of God, that would direct him in every good way; nay it chuseth a mans owne base corruptions and lusts: and in the meane time departs away from the Lord, and his grace, and his mercy; and it preferres sinne and the Devill before the Lord, and all that sufficiency of good that is in him; and therefore the Prophet wisheth the Heavens to bee astonished at this: weake things naturally incline to that which may strengthen them, and heavy things will not rest, untill they come to the earth, because that will sustaine them. Oh what a basenesse is this, the Heavens are weary of a base wretch, that will trust to his owne corrupt heart, and renounce grace and Christ, and happinesse and all: this is the first passage.

2 Secondly, unbeleefe it makes all means to bee unprofitable; that is, when a man is setled upon his folly, and is resolved to rest upon his rebellious will, and to bee ruled by that, hee will not looke out nor attend, nor give entertainment to whatsoever is revealed to the contrary. This makes all meanes unprofitable, bee the meanes never

never so precious and powerfull, and though they have done never so much good in quickning the hearts of others, yet they never doe these men good, this unbeleefe makes all meanes to be spilt upon the ground, and they never doe good to an unbeleeving heart; as *Heb.*4.12. let us feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to be deprived of the grace and mercy of God; for the word was preached first to us, as also unto them, but it did not profit them that heard it, because it was not mixed with faith, there is the cause; be the reproofes and threatnings never so fierce, that it would almost affright the heart of a Devill, and the comforts never so sweet, and the heart of a poore Minister never so enlarged, to worke upon the hard-hearted, yet infidelity is as the buckler that beares off all, and he saith, I will never beleeve it, all his words fall to the ground, and enter not unto the heart; no reproofe terrifies, no exhortation prevailes; the heart is unbeleeving, it beats backe, and shuts out all; this is the reason why the Devill labours to make up this fortresse above all the rest, because he knowes, if any man have an unbeleeving heart, it will make all meanes unprofitable; the Devill is content that men have parts and gifts, and these will carry a man to hell that hath an unbeleeving heart: and therefore many wicked men that are the Devils factours and schoolmasters, the first lecture they read to a poore soule that is comming on, because they feare that hee will bee

wrought upon by the word, and the light of the word is come into his minde, and his eyes are inlightned, and hee saith, If this bee true that the word saith, then hee saith, I am a miserable man, the Lord be mercifull to me: now see what the carnall wretch that is the Devils familiar, saith to him, I hope you have more wit, than to bee perswaded of whatsoever he saith, he speakes out of passion, and he must say something, and threatned men live long, &c. thus nothing workes upon him, and the Minister had as good speake to the pillars, for all comes to nothing, and we finde it in nature thus, that the not beleeving of any thing, keepes the heart from being affected with it, as for example thus; let there bee never so many threatnings, as that the Spanyard hath an invincible navie of so many ships set out, the merchant that understands any thing, knowes that the Spanyard cannot make such a navie, and therefore they beleeve it not; but in eighty eight every mans heart begins to shake, and every man begins to bestirre himselfe: nay, let the promise be never so faire and sweet, yet if wee are not perswaded of it, we never care for his kindenesse, and we looke not after it, and say, these are good words, and faire words make fooles faine, but wee beleeve it not: just thus it is with an unbeleever, when hee comes to receive all the meanes of grace from the Lords hands, and when all judgements are denounced from heaven, and the wrath of God against sinne; and the word saith, *Be not deceived, God is not mocked; if you sow to the flesh,*

flesh, and walke after it, you shall reape everlasting perdition: and againe, *No adulterer nor drunkard shall enter into the kingdome of heaven*; they heare these, and consider of them, and make a small mater of it, and will not beleeve it; and therefore they tremble not at it, and are not affected with that cursed condition, in which they are; *Deut.* 29.18,19. when the Lord had denounced all the judgements that could be expressed, all the mercies that could bee revealed; in the end he saith, *Take heed lest there be in any of you, any root of bitternesse; so then, when yee heare the words of this curse, yee blesse your selves in this estate, and say, I shall have peace, though I walke in mine owne wayes*; as if he had said, if any man come to this, that hee can heare all the flashes that come from hell, and see hell gaping for him, and here the thundering of Gods judgements, and beleeves nothing, but blesseth himselfe, and saith, the Prophets and Ministers must say something, and they must have leave to speake, but yet I shall bee blessed for all this, this wipes of all the authority of the truth of God: looke as it is in nature, that physick which the stomack is not able to retaine (though it bee never so good) it will never purge; and the meat though never so comfortable, yet if the stomack cannot take it downe and digest it, it will never nourish a man: so be the word never so physicall and cordiall, yet if a man have an unbeleeving heart, that he will not take downe the truth, it is marvellous certaine, that that word cannot profit an unbeleeving heart; and thats the cause of

that curse which *Ieremiah* speakes of, *chap.* 17. 5. *Cursed bee the man that trusts in man, and hee that maketh flesh his arme, and withdraweth his heart from the Lord, for hee shall bee like the barren heath in the wilderneſſe, that it shall not see when good commeth*; as it is with a barren heath, though the seed bee never so good, and the seasons never so comfortable, and though the sunne shine never so fairly upon it, and though the dewes come from heaven never so sweetly, yet there will not be a graine of good corne, because it is a barren heath; so it is with that unbeleeving heart of thine, thy heart shall be like a barren heath, and thou shalt never see when good commeth, much good will come to thy family, it may be, there will one childe be humbled, and it will come to the same chamber; one servant is hardened, and another saved; the wife converted, and the husband is hardned; and the husband is converted, and the wife is wayward and froward still: now though the dewes of heaven bee never so comfortable, so that one poore soule is strengthened, and another poore heart cheared, yet thy unfaithfull heart is like a barren heath, no good shall come to thee in it, there is no mercy nor consolation for that soule, in all the meanes that God continues and vouchsafes, this is the maine cause of all the inconveniences that come upon us, that after all the meanes continued and multiplied, there is almost no good at all done, every family is like a barren heath, there is no good comes to such a childe, nor to such a servant, they are all infidels,

I doe not meane Pagans, but unbeleevers, and they receive not that mercy which Christ offers; nay it is just that it should bee so, that thou shouldst never get good, though all the Angels from heaven should come and reveale Gods minde, and though all the Devils should come from hell to terrifie thee, because unbeleefe drawes away thy heart, and pluckes away the soule, and makes the power of the truth not to prevaile with it, so that when the Lord would come in upon the heart, unbeleefe pulls away the heart from the truth of God; *Rom.* 11. 20. *The Iewes were broken off, because of unbeleefe*; they were cut off from being Gods people, and from enjoying the meanes of grace; that when the Lord would lay hold upon a poore soule, unbeleefe plucks the soule from the word, that it may turne from it.

But some will say, if unbeleefe makes all meanes unprofitable, then an unbeleever should use no meanes at all. *Quest.*

I answer, Yes, use all the meanes as may be, because the word may take away thy unbeleefe, and as thou usest all meanes, so labour to have thy heart subdued and overmastered; the word tampers thy tongue and thy fingers, but looke thou up to the Lord, and say, Good Lord let thy word be powerfull to come in upon my heart, and to take away my unbeleefe. *Answ.*

Thirdly, it is unbeleefe that maintaines all sinne in the heart of a sinner, in the strength and power of it, so much as may be in this case: unbe- 3

lecte is the mother of all corruptions, and breeds many, it nurſeth and nouriſheth them, ſo that they are fat and well liking, and they come up marvellous well; thats the meaning of the Apoſtles phraſe, 2 *Theſſ.*3.2. *That we may be delivered from the hands of unreaſonable and abſurd men*; how came they to bee ſo? becauſe all men have not faith; that is, he that wants faith, will never want him; and he that wants faith, will ever be unreaſonable and abſurd: drunkenneſſe ſtares men in the face, and out-faces the officers, and contempt of God, and prophanation of the Lords day, and the world carries all before them, as if they were the only commanders of the world; whats the reaſon of it? all men have not faith, they doe not beleeve the word of God that condemneth thoſe ſinnes, and which would direct them to caſt away thoſe ſinnes, and therefore they goe on with marvellous violence; let the word of God come in publike or private, they make nothing of all theſe, but they will have their owne wayes: I uſe to call unbeleefe the protectour of the eſtate of corruption; as it is with ſome lower ſtates and princes, as in the Low-countries, and in Germany, they are not able to ſubſiſt of themſelves, and therefore they are in league with ſome other, that they may be protected by them, and receive ſuccour from them, and if they defend them, they hope to make their parts good with any: ſo this unbeleefe maintaines any ſinne, good in its rank and ſtate; indeed reſtraining grace, may curbe corruption, and keepe in the diſtempers of the heart; but

but there is nothing that can kill corruption, but onely the Spirit of the Lord Jesus Christ, by the power of his grace; *Rom.* 8. 2. *The law of the Spirit of life, which is in Christ Iesus hath freed mee from the law of sinne, and of death*; sinne sets up a law, and rules in the heart, as you shall finde it in your owne hearts; pride saith, you shall bee proud, there is a soveraigne rule, and a tyranicall authority, which pride expresseth in the heart; now the Spirit of the Lord Iesus, sets up another law, and there is a more commanding power in that, than in the corruption of the soule; and the law of the Spirit taketh away the power of sinne, that would prevaile against a poore sinner; the law of meekneese in Christ, takes away the law of anger in the heart; and the law of patience in Christ, takes away the law of impatience; and the law of courage, takes away the law of cowardize; and the law of chastity, takes away the power of uncleanneese: so that there is no sinne can be subdued, but by the power of Christ, and the worke of his Spirit: now unbeleefe keepes the heart wholly from Christ, therefore it can receive no good from Christ, and from hence it is that all sinne is maintained in the soule in the full vigour of it, there is no unbeleever in all the world, but he hath all sinne strongly in him, and not one sinne that ever was slaine; it is strange to see, when unbeleefe prevailes but a little in the heart of a poore Saint, how all other sinnes put out their heads, and shew themselves amaine; as *Luke* 22. 32. *Simon, Simon, Satan hath desired to sift thee, as wheat, but I*

have

have prayed, that thy faith faile thee not; Sathan laboured to shake the hold of *Peters* faith, and thereupon many corruptions were expressed in his life, because *Peter* did faile, and did not beleeve that which Christ had said to him; so soone as unbeleefe prevailes, then false-heartednesse expresst it selfe, and he presently denied his master; and then base cowardlinesse sayes, *I know not the man*; and his want of reverence to the name of God discovers it selfe, for hee fals to sweare that he knew him not, and there was self-love in all these: thus you see, when a man will not beleeve, every corruption breakes forth, and that amaine, and this unbeleefe will fat all corruptions in the soule, and all cursed distempers, and makes them fat and well-liking; as it is of faith in the spirituall man, so it is of flesh in the corrupt man; 1 *Pet.* 2. 11. *The flesh lusteth against the soule*; there is a kinde of armour of the flesh and of corruption, as well as the armour of the Spirit, which procures comfort to the soule; sinne hath its armour as well as grace; now looke as it is in the spirituall armour of a Christian, faith is a shield, a shield defends not only the body, but all the armour of the body; so faith, it defends not onely the body, but the soule, and all the graces of the soule: so it is also with this infidelity, in regard of a mans corrupt nature, corruption it is maintained by infidelity, as by a shield, it is the shield of a mans corruptions, as faith is the shield of the spirituall man; I confesse that reformation, and the meanes thereof out of the ordinances of God,

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and the powerfull worke thereof, may marvellously ſnub and wound ſinne; but infidelitie will heale it againe, and will reſtore life to it againe. I compare reformation to the retreat of an army, when one ſide is weake, and the other ſide is too ſtrong, and they are not able to make their parts good, then they make a retreat, and goe home againe to their trenches, and hee that wiſely retreats himſelfe, though he may loſe the day, yet he loſeth not a man, and the Commander ſaith, ſuch a man was wounded, and ſuch a man was hurt a little, but we came all well home; they retreat into the trenches, and get more ſtrength, and then they levy out their forces againe. So it is with outward reformation, haply a man lives under a powerfull Miniſter, under a good maſter, and in a good family, and all theſe make ſin retreat; and hee dares not ſweare, and he cannot walke in his wicked wayes, his maſter curbs him, all this while his ſinnes make a retreat; but there is none of them gone, the life of never a one of them is gone, ſo long as he hath an unbeleeving heart: let the unbeleever enjoy never ſuch means, and live in never ſo good a family, yet he hath not one ſinne killed, they are onely retreated, and ſo unbeleefe nurſeth them, and makes them grow out with greater violence. This I take to be the reaſon why many a man that hath profeſſed the Goſpell, and hath had much horror of heart, and many good reſolutions, and much care expreſſed outwardly after many yeers, his corruptions breake out againe and get ground,

and they are armed afresh, and they run violently, and for any thing a man knowes, they goe downe to hell: how many professours have turned to be uncleane persons, and to be drunkards, because their old sinnes were but onely snubbed by good company and the word, &c. But they never had their hearts throughly broken; the root that nursed all, was still the same, and therefore they breake out notoriously, to the dishonour of God, the scandall of the Gospell, and the confusion of their owne soules, if God be not mercifull.

4. Fourthly, as unbeleefe keepes God from the soule, and makes all meanes unprofitable, and maintaines all sinne in the strength and life of it: So lastly, it makes the soule of a poor sinner to be in a desperate estate, and a man continuing in this condition, is past hope, help, & recovery; beleeving is the last covenant that ever God hath expresst; a man may be saved and not doe the law, but a man cannot be saved if he doe not beleeve: thats the last covenant and condition of all, and if hee stick here, he is past all recovery without a wonderfull worke from Heaven, *Heb.* 3. 18. There the Lord takes a solemne oath, *that they that would not beleeve, should never enter into his rest:* to whom did he sweare thus? to them that beleeved not; God never takes an oath that hee that keeps not the law, shall not bee saved; or that hee that cannot performe to keepe all the Commandements, shall not be saved, and never see happinesse: no, but he takes an oath, that they that beleeve not, shall never see happinesse, and when God once sweares,

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the thing is unchangeable. God never swore that if *Adam* did not doe, hee should not live; but if he had not beleeved in that Christ that was promised, hee had never beene saved; but though we cannot live by exact doing, yet we may live by beleeving, and we may goe to another to doe what God requires of us; and this is the reason of that peremptory curse which God seales downe upon the hearts of unbeleevers, *Iohn* 3. 18. *He that beleeveth is not condemned, but he that beleeveth not, is condemned already*; hee hath one foot in hell, but why is it so?

I answer; looke as it is with a man that hath a case to be tried, if it be tried in all the courts of England, and he cast in them all, there is no more trouble to bee made, nor no more hope of recovery: So it is in this, hee that beleeveth not, is cast in all Courts in Heaven and earth: Law and Gospell both condemne him; justice will not save him, for it must bee satisfied; and mercy will not save him, for he is an unbeleever; so that there is no trial to be lookt for, the sentence is passed upon him in heaven and earth, onely there wants a Jaylor to bring him to the gibbit, that is death and the devill, who is the hangman to turne him off into hell for ever, there to plague him: nay, unbeleefe bindes Gods hand, and hinders the power of God, as may be said with reverence; he may justifie a sinner, but he will not justifie an unbeleever in his estate of unbeleefe: *Marke* 6. 5. *He could doe no miracle there, because of their unbeleefe*: the text doth not say, hee did not great workes

there: So S. *Matthew* hath it, but he could doe no great workes there; so the Lord, hee can doe mighty workes, he can justifie a sinner, and comfort the discomforted, and cleanse the polluted, and save the polluted, but he will not save the unbeleever, hee cannot worke this mighty worke upon him; and therefore doe not trouble thy selfe so much for mercy towards thee; if thou bee an unbeleever, never dreame of comfort, for God cannot save thee: will God goe against his owne words? then he should not bee truth; hee hath sworne that an unbeleever shall not enter into his rest, this word and oath shall stand for ever. Therefore goe to God, that hee may give thee a beleeving heart, and then mercy will come, and pardon and glory will come to the soule; but remaining in unbeleefe, hee cannot save thee, hee will not deny his Word, nor his oath, for never an unbeleeving wretch under Heaven. Now if you doe conceive the nature of your sinne, and your misery thereby; then for the Lords sake, you that heare the Word this day, all you unbeleevers that never had this worke of faith in your soules, hie you out of this miserable condition, goe your wayes, and give no quiet to your soules, nor no comfort to your consciences, before the Lord shew mercy to you in removing this corruption from your soules, and shew mercy to you: Now whether you have true faith or no, I shall shew afterwards when I shall come to trie every mans evidence: and that yee may come out of this unbeleeving condition, labour to see the

danger

danger of it in three particulars, and establish thy heart with these considerations, that thou maist never bee in quiet, till thou have some power against them, and grace to come out of them.

First, know and consider seriously that whatsoever thou dost so long as thou art an unbeleever, it is all unprofitable, and to no purpose at all: couldst thou heare with attention, and remember sufficiently whatsoever is revealed, and pray with abilitie and understanding beseeming a Christian man in that case: didst thou reforme what soever is amisse outwardly, thou seest the evill, and laboures to reforme it, and whatsoever service is required to God or man, thou dost it as thou art able, and walkest unblamably: all this is to no profit if thou remainest in unbeleefe. The God of Heaven never receives the prayers of an unbeleever, bee his prayers never so glorious, and his attendance on the means never so diligent, yet the God of heaven regards not the performances: and therefore say of thy unbeleeving soule, as *Haman* did of *Mordecay*, *Ester* 5.13. when the King had granted him all that hs heart could desire, and his requests were ever made good, and his mallice ever satisfied, and the posts dispatched it to root out the Jewes, and was invited to the Queenes feast; yet one thing tooke away all the contentment of the other, when *he saw Mordecay sit in the Kings gate and reverenced him not*; this overthrew all: as he did sinfully and foolishly, so doe thou wisely and with great judgement, and reason thus, and say, good Lord what availes it 1.

me to heare, and pray, and live unblamably, so long as I see this unbeleefe perking it selfe in this corrupt heart of mine. So long as this remaines, all my praiers will doe me no good, these will bring the wrath of God upon mee; nay, the wrath of God is upon mee, and I am condemned already, in my fasting, prayer, and all my holy duties.

2 Secondly, consider that all the good things thou hast, will prove uncomfortable to thee, whiles this unbeleefe continues in thy soule; it is very observable, you know the heart of a man is sometimes cheared, and the soule is contented, partly with the good things of the world which it receives, partly with other things, not onely temporall, but also spirituall, which God gives; now I would have an unbeleeving heart take off the contentment of these with the feare of this danger, and this will dash all thy delights, and spoile all thy pleasures, and mar all thy mirth; let that alwayes come for a back reckoning: wee should thinke of this, it might bee as gall to our corrupt hearts. Thou liftest up thy parts, and saist, my parts are great, my abilities many, I am able to conferre, to perform duties: bee it so, that thou hast all these; and another saith, thou seest thy barnes full, and store-house full, thou hast honours to advance thee, and riches and all delights to give thee content; and I grant this, and yet thou hast an unbeleeving heart to depart from the living God and when thou hast these, Oh, woe to that miserable soule of thine. Good

brethren

brethren thinke of these things, it is good to heare of this now, and better it is to know them now, than to know them when it is too late: now you have your houses, and beds, and pleasures, to comfort you, but you have an unfaithfull heart, goe thy wayes poore wretch, thou hast enough, thou hast that about thee that will sink thy heart for ever. Oh, let this be written upon the palmes of your hands, and graven upon the testures of thy bed, and say this is a goodly house, and I have goodly riches, but I have an unfaithfull heart too: labour to be affected with this for the Lords sake; you know what *Esau* said prophanely, when hee was like to die, *Whats my birth-right to me, if I die for hunger? Gen.* 25. 32. I tell you it will be as gall and wormewood to you; when the drunkard is in his cups, and the adulterer in his dalliances, you may say I have this and that, but what availes these when I have an unbeleeving wretched heart about me, I carry my bane, and that which will be my breake-necke.

Lastly, when you begin to see some sinne, base, and vile, and odious, in the account of the world, and sometimes in your owne account, then thinke thus with your selves, and say, doe I see a baseneſſe in this and that sinne? what then shall I thinke of my unbeleefe, which is the breeder of all these? could I see mine owne base heart, it is the mother and breeder of all these sinnes: thou art loth to be seene drunke in the street, because the boyes would hoot at thee, and thou art afeard of murder or theft, because thou wouldst 3

not

not be taken for a jayle-bird, thou art ashamed of these: wert thou but a witch, or a traitour, or a man condemned, wouldst thou not be ashamed? hadst thou but reason in thee, thy soule would shake at it, and say, Oh wretch that I am, that I should live to bring such discredit upon my selfe, and all good men: Oh goe thy way, and looke into thy heart, and say, I may thanke an unbeleeving heart, for all these, if I had not had an unbeleeving heart, I had not beene overtaken with any of all these sinnes, nor dishonoured God by this sinne, as I have done: unbeleefe is the authour of all, and therefore to be hated more than all: I would faine have people looke inward; thou hast stollen such a thing from such a man, and thou art ashamed of it; now infidelity can rob God of his honour, and by this sinne thou hast refused the Lord Jesus Christ; and thus dog thy owne heart ever and anon, and when thou hast done so, be earnest with the Lord, to take these cursed corruptions from thee, sigh especially under this sinne, and labour above all to be freed from this sinne, and then all the rest will dye and decay in thee. I would have a poore unbeleever doe as the prisoners doe in New-gate; what lamentable cries will they utter, saying, good your worship, remember the miseries of poore prisoners; good Gentleman spare a farthing to the wants of poore prisoners: so thou art shut up in unbeleefe, therefore looke out from the gates of hell, and from under the barres of infidelity, and crie, that God would looke on thee in mercy, and

spare

ſpare Lord, a poore unbeleeving wretch, lockt up under the barres of unbeleefe, good Lord ſuccour and deliver in thy good time; and as the Prophet *David* ſaith, *Pſal.79.11. Let the ſighing of the priſoners come up before thee*; though that was meant of the bodily impriſonment, yet the argument prevailes much more, in regard of the ſpirituall thraldome; good Lord let the ſighing of the priſoners come before thee, ſo goe thou thy way home, and humble thy ſelfe in thy ſecret cloſet, and cry out of the priſon of unbeleefe, and ſay, Let the ſighing of poore diſtruſtfull ſoules come up before thy Majeſty, ſend helpe from heaven, and deliver the ſoule of thy ſervant from theſe wretched diſtempers of heart: deale in this caſe, as men that are ingaged for priſoners, ſo doe thou with the Lord Jeſus, *Eſa.49.8,9.* it is the office of Chriſt, and for this end hee came into the world; and the Lord ſaith, *In an acceptable time I have heard thee, and in the day of ſalvation have I helped thee, that thou mayſt ſay to the priſoners, goe forth; and to them that are in darkneſſe, ſhew your ſelves*; the Lord Jeſus came into the world in an acceptable time, and hee had this covenant made with him, that he ſhould draw poore ſoules out of darkneſſe, and ſay to the priſoners, come forth: God the Father hath ſent him for this end, and hath promiſed to heare him when he calls for mercy in the behalfe of poore ſinners: you poore creatures remember this; for I doubt not but here are ſome that have faith, though no queſtion, there are many of you in this place that are yet unbelee-

vers, and marke this, if you were never yet sensible of your unbeleefe, in some measure, I say, you never tooke one step towards grace nor Christ; wee cannot helpe our selves, wee cannot goe to Christ, and Christ cannot come to us, so long as this iron barre is betweene us, therefore intreat him, for his covenants sake, to accomplish that he hath said: and tell him, that thou art a poore prisoner, and that Christ came for this very end; plead hard with him, and say, Blessed Redeemer, it is but one word of thy mouth, say to a poore prisoner, and an unbeleeving heart, rest thy selfe upon the promise, plead thus with the Lord, and this is the only way to obtaine this mercy of the Lord, it is a sinne that undermines all our comforts, and makes all meanes unprofitable, whatsoever we have, and yet we never looke after it, nor care for it; Oh hate all sinnes, but hate this infidelitie above all other sinnes.

3. *Vse.* In the next place, is it so, that the Spirit of the Father must perswade the heart, before it can rest upon the free riches of Gods mercie in Christ? then here we collect the difficulty of the worke of faith, the conclusion not onely followes apparantly, but undeniably, that the worke of faith is of marvellous difficulty, and beyond the reach of all created power, and beyond all the power of man, to have power of himselfe, to beleeve the promises of God: the point followes thus; if we cannot come to God further than God carries us, and if we have not legs to goe to the Lord Jesus Christ, no further than the Lord gives us legs, I meane

meane ſpirituall power, then let us all know it, and conclude it, that it is not only hard and difficult, but alſo impoſſible for man, from any power of his owne, to reſt upon Gods promiſes by the worke of faith; it is true indeed, we can doe thus much, wee can ſettle our ſelves upon our owne bottomes, and reſt our ſelves upon our owne ſufficiencie, and if a man have parts and gifts, wee can, wee doe naturally ſtay our ſelves upon theſe broken props, and our ſoules goe that way naturally, as heavie things naturally goe downward, this we can doe out of the power of corrupt nature, thus we are our ſelves, and we reſt upon our ſelves; in a word, when a man findes parts, and gifts, and meanes, and then to reſt upon God, and to caſt away all carnall confidence, and to caſt our ſelves upon the free grace of God, it will coſt us much worke to doe it, nay it is beyond all our power, it is the worke of God to doe it: I ſpeake this the rather for theſe two ends; Firſt, to cruſh that vaine conceit of a company of poore ignorant creatures, that make it a matter of nothing to beleeve in the Lord Jeſus Chriſt, and thinke it is all one to beleeve, as to ſay they beleeve, Oh they beleeve in their ſweet Saviour, and man nor Devils ſhall not perſwade them to the contrarie: hence is that ſpeech of a poore creature, ſtanding by a man ready to dye, when a Miniſter of God, who was there, did exhort him to reſt upon the promiſe, and urging him to many things that way, and the poore creature complaining much that hee could not beleeve, hereupon his carnall

friend ſtanding by, ſaid, Beleeve thou foole, canſt thou not beleeve? A man would not imagine it almoſt, but that experience hath made it good, and others have informed us of it, that many wiſe judicious men are not aſhamed to ſpeake it, that if people knew the current of the Scriptures, and were able to underſtand the texts of Scripture, it were not ſo hard a matter to beleeve as men would make it; but men are not able to dive into the nature of Scriptures, and to conceive of the myſteries thereof, which if they did, it were an eaſie matter to beleeve; this is the conceit of a company of poore deluded creatures, though otherwiſe learned and judicious; follow theſe men home, and you ſhall finde this true, that either they are careleſſe in their families, or elſe they have ſome tang of ſome ſtrong corruption: now to overthrow theſe two, let mee doe it upon theſe two grounds; Firſt, ſee the difficulty of the worke of faith, in regard of the feebleneſſe of all that a man hath or doth to make him beleeve: Secondly, in regard of the extraordinary greatneſſe of the worke, that may hinder a man from doing what he may; for the firſt, that which may diſ-inable all thoſe things that a man expects comfort from; there are but foure things that a man can put any confidence in; firſt, the excellencie of his parts; or, ſecondly, the height of his privileges; or, thirdly, the performance of his duties; or, fourthly, the powerfulneſſe of thoſe meanes that he hath: to ſumme up theſe briefly, and to overthrow them; firſt, hadſt thou that

ſtrength

strength of judgement, sharpnesse of wit, and quickenesse of memorie, and all naturall abilities, none of all these can make thee able to worke faith in thy selfe; *Matth.* 11. 25, 26, 27. when Christ had considered the hardnesse and difficultie of the worke of faith, and had upbraided the Pharisees because they beleeved not, at last hee saith, *I thanke thee heavenly Father, Lord, because thou hast hid these things from the great and wise of the world, and hast revealed them unto the babes; it is so, Oh Father, because it seemed good in thy sight*; if wisdome, and prudence, and skill in arts and sciences, would have carried men to Jesus Christ, the Scribes and Pharisees would then have gone to him; but God hath hid these things from the wise and prudent; so it will be in every man, bee his parts and abilities never so great, for the worke of faith, it is not in thy parts and gifts, but in the Lords revealing, it is not thy selfe, but the Lord that must worke it; babes themselves shall have these things revealed, and shall be made able to beleeve, when thou with all thy parts, and gifts, and wisdome, shalt be cashiered, and thrown downe to hell; and then he shewes the reason of it, *All things are delivered to me of my Father, and no man knoweth the Son, but the Father, and he to whom the Sonne will reveale him*; so then, it is not what we have or doe, but what the Lord Christ can and will doe for us; all the wit in thy head, and all thy skill and parts, will never make thee able to know the Father, unlesse the Lord Christ will make thee able to know him; if Christ make thee

know him, then he must chuse thee; and this we know, that hee chuseth the weake and meane things of the world; nay all these excellencies are so farre from interesting a man in the Lord Jesus Christ, that it is a great suspition, I doe not say, it is alwayes certaine, but I say, it is a great suspition, that the Lord Jesus Christ will never reveale himselfe to thee, because he reveales himselfe to the poore and weake, therefore thy parts cannot make thee beleeve, if thou hadst all that ever any scholer under heaven had, because it is the worke of grace: Secondly, all thy privileges are weake, and cannot reach the worke; as Saint *Paul* by experience proves it, *Philip.* 3. 7. 4. *verses*, *The things that I accounted gaine, they were losse unto me*; *If any man might be confident in the flesh, much more I*; what soule could say any thing for any outward excellencie, but *Paul* could say much more? were they circumcised? so he was; were they Hebrewes? so was he; were they zealous? so was he; did they live unblamably? so did he: now were not all these able to carry him to heaven? no, saith he, I thought my selfe to be upon a good bottome, but I found them all to be losse; that is, they were all causes and hinderances, why he did not come unto Christ; so farre were they from being an incouragement to come to Christ, that they were barres to keepe him from resting upon a Saviour: if this could not profit *Paul*, no more will they profit thee, thou mayst heare, and fast, and pray, and read, and come to the supper of the Lord, which are appointed as a meanes to nourish

nourish the soule, and yet have an unfaithfull soule, and goe downe to hell.

Thirdly, all thy duties, though they were never so glorious in the eye of another, and never so great in thine owne apprehension, yet they are all too weake to worke this grace of faith in thy soule: *Luk.* 13. 24. *Strive to enter in at the strait gate, for many shall seeke to enter in, and shall not be able:* There are foure or five passages or aggravations, to helpe on this point; hee doth not say that idle and lazy people shall not enter in, but those that seeke and take paines, and thinke they are at great cost too, and not a few of them neither: but many shall seeke, and he doth not say they shall not bee able to run on in the wayes of godlinesse, but they shall not be able to enter into that gate, it is beyond all their power and ability to make them enter in: So that were a man able to attend with never so much care, and heare with never so much reverence, and judgement, to reforme with never such conversation, and were a man able to doe much in the profession of the truth, yet hee might goe to hell, and never get faith, nor Christ: It is possible to goe thus farre, and to doe all these services gloriously in mans sight, and yet never come at Christ, and so perish ever: If ever man might have thought it to have done it of himselfe, then *Paul* might have done it, as *Acts* 22. 3. *I am verily a man, which am a Iew, borne in Tarsus a famous City in Cilicia, but brought up in this City, at the feet of Gamaliel, and instructed according to the perfect manner of the Law of our fathers,*

fathers; and *Gal.* 1.14. *Hee profited in the Iewish religion exceedingly*, and yet all this while he confesseth that hee was an unbeleever, 1 *Tim.* 1. 13.

Lastly, the power of means are not able to frame the soule to this blessed gift of beleeving: a man would thinke that if a mans paines were great, and the means powerfull, that this would undoubtedly worke faith, but yet this will not doe it neither: for then Ierusalem that had all the Prophets to foretell a Christ, and all the proclamations of *Iohn Baptist*, and Christ himselfe preaching, that spake as never man did, and besides all these, shee had miracles expressing the power of God, to confirme that doctrine, yet she fals short of the work; as, *Iohn* 12.37. *Though they saw many miracles, yet they beleeved not in Christ:* they had all the Prophets and Apostles, and all the sacrifices and services, and thither the Tribes went up, and all the helpe that ever any had, and yet they beleeved not: and therefore it is that Christ upbraids them heavily for their fearfull scandalous hardnesse of heart, *Matthew* 11.16. He compareth them *to little children sitting in the market place, and calling unto their fellowes, saying, We have piped to you, and ye have not danced; wee have mourned unto you, and ye have not lamented:* that is, no means in the world would worke upon them: *Iohn Baptist* came in the way of humiliation, and Christ came in the way of comfort, but all would not prevaile with their hearts, no Law, nor Gospell.

Quest. But you will say, if this bee so, that neither a mans endevours, nor the means will make a man able

able to beleeve, then what will it availe a man to doe any duties, or to use any means?

Answ. I answer, it is very profitable and usefull, as the Apostle saith, because though wee cannot worke faith in the use of the means, yet God by the use of the means can doe what he will: the begger must come to the doore, though the man in his love and bounty provides to give the doale, yet the begger must come to the doore to wait till it be given him. *Acts* 18. 27. The Apostle confirmed those which had beleeved through grace: So that the Word of God & the meane of grace, and all the duties that we doe, these are but as Conduit pipes to convey what God is pleased to bestow, he may stay the Conduit when he will, hee may worke with means and without means, but let us wait upon God in the use of them. The Lord in them may and haply will work upon thee: So that if the best meanes, and the chiefest privileges, and the best duties cannot worke faith, then I presume it is not onely difficult, but in regard of parts, and privileges, and all duties and means of themselves, it is impossible ever to have this faith wrought, and therefore it is not easie to get this faith into the soule.

Secondly, as the weakneſſe of the means that should doe this worke, shewes that it is difficult, so also the greatneſſe of the worke hinders us, that we are not able to compasse it by all the means we doe enjoy: Now the greatneſſe of the worke of faith will discover it selfe in three particulars: First, because there must be severall hinderances

removed, before there can be any room for faith; and these hinder the power of Satan, that takes possession of the soule naturally, and the supreme soveraignty of sin, it carries the whole man according to the lusts thereof, and the soule must bee brought from under both these, before it can be brought to Jesus Christ: the soule must be brought from under the jurisdiction of sin, and the dominion of Satan, before it can be translated unto the kingdome of God, *Acts 26.* 18. the Apostle was sent to the Gentiles *to open their eyes, and to turne them from darknesse to light, and from the power of Satan to God.* Every man by nature is in darknes, and under the power of sin, now the Apostle must turne them from the power of sin, before he can bring them to God, and all this must be done before a man can receive remission of sins, and justification by the blood of Christ. Now darknes, and sinne, and Satan, expresse their dominion over the soule, and wee cannot have sinne and Satan to bee our Lord, and have Christ our Lord too: This must be wrought in preparation: *Matth.* 12. 29. *The strong man must bee bound, and cast out before another strong man can come to take possession:* Satan is the strong man, who by the power of sinne takes possession of the soule: now the power of sinne and Satan must bee cast out by the power of preparation and humiliation. Now for a man to plucke a poore soule from the power of sinne and Satan, and to wrest the keyes from the hand of the devill, and to rescue a poore soule from the malice of the devill, and to breake that league

and

and combination betweene sinne and the soule, and to withdraw the heart from these corruptions, and from that power which sinne and Satan and Gods justice would expresse in the soule, no man can doe it, but onely hee that hath a greater power than both these, which none but the Lord Jesus Christ hath, *Revel.* 1. 18. *which hath the keyes of hell and of death:* now the key is a signe of command: now the Lord Jesus Christ only hath the key of hell & death: tis he that hath led captivity captive: tis he that triumphed over all his enemies: therefore he only can pull the soule from the government of sin and Satan, and so prepare a way for faith, and thereby bring the soule to God.

Secondly, consider the glorious nature and the excellencies of this grace of faith, looke upon the surpassing excellency of the worke of faith above all other graces; for we have made it good by argument heretofore, that faith is a worke above man in his corrupt estate: so that a man may truly say, that this worke of faith is more than naturall: now for nature to worke above nature, tis above common sense: that a tree should see and walke, and a beast to reason, these things nature abhorres. Now because faith is above corrupted nature, therefore it is impossible for man to worke it in himselfe: this I take to be the reason why this gracious worke of God findes more contradiction in the heart, than any grace I know. A man findes a greater doe with his owne heart, and a greater hardnesse and crosnesse in the heart to come in and beleeve, than to doe any

thing elſe; a man will heare, and read, and prav, and doe any thing, and mourne, but to beleeve it is that which a man ſcarce conſiders of; and this is the reaſon of it, becauſe not onely corruption oppoſes the worke of faith, but even a mans gifts, and ſelfe, and ſufficiency which God gives him, that now and then ſeemes to bee the hinderance of faith, its through our corruptions indeed: in other things it is not ſo; we would faine get ſorrow, and therefore we labour for it; and we would have love, and therefore we labour for it; But all this is out of our owne power or abilities; we would keepe us in our ſelves, but faith would have us goe out to Chriſt: and our parts would worke this in us; but faith ſayes wee muſt goe to the Lord Jeſus Chriſt, or elſe wee are not able to doe that which he commands.

So now you ſee that a mans parts and abilities are ſometimes great hinderances and barres to keep a man from beleeving; and this is the reaſon why, if God opens a mans eyes, and diſcovers a mans corruptions, by nature we fall to doing, to repenting formally, and all this while never ſee a need of a Chriſt, but reſt in our ſelves and our owne abilities, and will never goe to Chriſt: Thouſands goe to hell this way; the moſt that profeſſe the Goſpell, and periſh, they periſh upon this point. So then the work is more than naturall.

Thirdly, if wee conſider the manner of Gods working upon the ſoule in beleeving, the Lord doth not concurre in an ordinary common kinde of providence; as meeting with ſome power and abilitie

abilitie in the soule to helpe forward the worke, as God moves, and wee move, and wee are coworkers with God in severall passages; and so it is in all the workes of sanctification which comes after faith. There is still something that concurs with God in the worke, but now it is a true miracle, hee findes nothing in the soule, but meere feares and oppositions at first; and therefore Divines doe truly say, that it is more to make the soule beleeve, than to create a world, for in the creating of the world, the Lord had no oppositions, he onely spake the word, and all was made; but now sinne and Satan, and the world and all, set against the poore soule. If a man gets a knocke by the Ministery of the Gospell, and begins to be humbled, then carnall friends begin to perswade, and every man hath a blow to hinder him from receiving the powerfull impression of the Word of God; so that the Lord in this worke findes more fierce oppositions, than in any worke; and moreover, when these oppositions are opposed and removed, and the Lord comes into the soule, the soule is very emptie, and cannot receive nor close with any grace. As it is with a dead man, hee hath no power to quicken himselfe, as *Ephes.* 19. 20. *What is the exceeding greatnesse of his power to us ward, who beleeve according to the working of his mighty power which hee wrought in Christ, when he raised him from the dead:* the same Almighty power which raised up Jesus Christ from the dead, the same power the Lord puts forth in bringing a dead soule to beleeve:

So that as the dead body hath no living vertue in it selfe to quicken it selfe, so the soule hath no ability to beleeve of its owne selfe : but see how the Apostle cannot content himselfe to speake of this worke of God, you shall see five degrees in it, what is the exceeding greatnesse of his power to us that beleeve. First, the power of God: Secondly, the greatnesse of it: Thirdly, the excessiveneſſe of this greatnesse: Fourthly, the excessiveneſſe of that mightineſſe: Fifthly, the working of all together: so that there is the exceeding greatnesse, and the excessive greatneſſe, and the mightineſſe of that excessiveneſſe, and then the worke of all: as if he had said, view you the heavens, search all the stories, and behold all the miracles that ever God wrought, and there is none equall to his, to bee compared with this worke of beleeving. I say of faith as *Iacob* did of *Reuben*, *Gen.* 49. 3. *Reuben thou art my first borne, my might, and the beginning of my strength, the excellency of dignities, &c.* So I say of faith, it is the first borne of all other graces, it is the might of God, and the beginning, and the excellency of the might and power of God: for as the first borne hath a double portion appointed by God, so this is the first borne, and hath a double portion of that Almighty Spirit of his.

So then if it be so, that all the parts that ever a man had, and all the highest privileges, and meanes, and duties, cannot reach this worke, and are not able to worke faith, but are too feeble to worke faith: and if it bee so, that this worke is

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extraordinary great, and so are the hindrances to be removed, and none but Christ can doe it; and if faith bee supernaturall, the opposition against this worke of God bee so fierce, let then every man that heares the word of God this day, yeeld that it is unconceivable how it is done, and therefore much more out of our power to worke it in our owne soules: therefore you that have heard, and understand the minde of God, that out of ignorance have beene deceived, to you I now speake, you are to be intreated in the name of the Lord, to goe home, and say, and take shame to your selves, and confesse your owne folly; thou that hast made it a easie worke to beleeve, saying, if people were but judicious to understand the Scriptures, it were easie to beleeve; now take shame to your selves, and say thus, Lord, the truth is, I condemned such and such a poore soule, I heard such a man a mourning, and saying, hee could not beleeve; in the meane time I thought it was easie, or else they wanted wit; but I thought that by my parts and abilities, and because I was able to see the depth of Scriptures, that therefore I could beleeve, and that it was an easie matter to doe it: but poore deluded creature that I was, I see now that I am no more able to beleeve out of my owne power, than to pull the sunne from the heavens: consider it sadly, and know, that he that beleeves, must beleeve through grace, therefore parly with the promise, and say, Lord, I must beleeve through grace: it is not parts nor privileges, meanes nor duties, I must beleeve through grace:

grace: if I could meditate till my eyes ſunke into my head, yet Lord it is through that grace that I muſt beleeve, through that grace of thine; inable thy ſervant, and ſtrengthen him in hearing, prayer, and all meanes, that I may receive the good and benefit of faith to my comfort: and brethren, whenſoever yee appeare before the Lord in the uſe of the meanes, doe not ſticke upon the meanes, and ſay, now I ſhall beleeve, but looke to him, that by all theſe can doe more than thou canſt doe; and ſay, Good Lord, thou haſt appointed the ordinances to worke faith, and the meſſengers have knockt at the doore of my heart, and would faine have had me come home to the Lord Jeſus; but alas! this heart would not yeeld, I will not beleeve, nor reſt upon the promiſes, nor goe to Jeſus Chriſt, nor denie all carnall confidence in parts, and gifts, and the like; therefore good Lord thou that haſt the keyes of hell and death, doe not onely ſtand and knock, but Lord ſhake off theſe iron gates of unbeleefe from the hinges, it is thy owne worke, doe it Lord, for the good and comfort of thy ſervant; this we muſt doe, or elſe it will never be done, it is the Lord that muſt doe it: you know, a little before my text, the Scribes and Phariſees ſaid, *How did he come downe from heaven? Let no man*, ſaith Chriſt, *be offended with this, for no man can come to mee, except the Father draw him*; and in the 28, 29. *verſes*, they ſaid, *How ſhall we worke the worke of God? This is the worke of God*, ſaith Chriſt, *that ye beleeve in the Sonne of God*; this is the Maſter peece, and the

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first-borne of God, and the exceeding greatnesse of his mightie power: and in the text, *Hee that hath heard and learned of the Father, commeth to me*; and Christ saith, *I have called you out of the world*; the Disciples were setled upon the world, and Christ calls them; now if all the Angels in heaven had called, they would not have heard; but Christ saith, *I have called you from the world, and from that evill, and sinne, in which ye were, &c.* when you heare of these workes, treasure them up in your heart, and plead thus with the Lord, and say, Lord thou hast bidden us come unto thee, and it is our dutie; but no man can come unto thee, though he have never so many parts and gifts, except thou draw him; Lord draw this heart of mine to beleeving: no man can know the way to thee, except thou teach him; Oh therefore teach thou this blinde minde of mine, it is not our worke can make us beleeve, it is not in our power to frame our hearts to this blessed worke; Lord doe thou it, and let that excessive greatnesse of thy mighty power be manifested, in making mee beleeve, and draw home this soule by the greatnesse of thy power; Lord here are great hinderances, and great sinnes, and mightie great basenesse and loosnesse of heart, Lord thou hast that exceeding great power to doe it, Lord worke mightily upon my heart, and over-power this greatnesse of sinne, with the greatnesse of thy power; and over-power this mightinesse of corruption, by that mightinesse of thy power: you must goe to God for this power, or else it will ne-

ver bee, for though you had all the meanes and helpes, that ever any had, yet this carnall confidence will never out, before the almighty power of God come downe from heaven, seeke for that power, and never be in quiet till you have it, that you may have this worke of faith to your comcomforts for ever.

Vse 4. Hence in the next place, wee collect the exceeding great benefit that will come by beleeving to the soule; the difficultie in getting of it cannot be so great, but the benefit of it, when it is gotten, will bee as great every way: and that is thus, faith makes the life of every man that hath it most easie, and brings full content to the soule of him that hath it; these are the two heads to which I will referre the benefit of faith: First, it makes the life of a Christian most easie. Secondly, it gives full content to the heart of a poore Christian; these follow from the former truth in this manner; if this be the nature of faith, to cause the soule to rest upon the free grace of God in Christ, and to furnish the soule with a supply of spirituall wants from hence, then this must needs make the life of a Christian most easie; if faith makes the life of a Christian so easie, then the soule must needs bee contented: but the nature of faith is this, to cause the soule to rest upon God and his promise, and therefore it makes the life easie. Secondly, it furnisheth the soule with all necessaries, and therefore it gives the soule full content. First of the former, the life of the beleever, is the life that hath most ease with it,

it, and brings moſt delight with it; there is no life under heaven more free from tediouſneſſe, and hath more eaſe and liberty than a Chriſtian courſe; let a mans condition bee what it will bee, faith makes a mans life moſt eaſie: I uſe to compare the conditions of them that want faith, to the cart that is from his wheeles; they draw heavily, and they are in great extremitie, and they tug and toile, but it will not be drawne with any eaſe or good ſucceſſe: ſo unfaithfull ſoules ſinck in their ſorrowes upon every occaſion, and their lives are tedious and weariſome; but faith ſets the cart upon the wheeles, and carries all away eaſily and comfortably: you muſt know thus much, it is the hardeſt matter in the world to get faith, when we want it; but it is the moſt eaſieſt life in all the world, and hath the moſt delight in all the world, if wee have but skill to uſe it wiſely when we have it, and it gives moſt eaſe and quiet to a man in all his converſation: and this faith doth two wayes; Firſt, becauſe faith hath a skill, and a kinde of ſlight, to put over all cares to another, that whereas the unfaithfull heart beares all the cares in himſelfe, and ſo he ſinckes under them; this is the cunning of faith, to put over all to another: wee take up the croſſe, but faith hurls all the care on Chriſt, as *Matth.* 11. 29. *Take my yoke upon you, and you ſhall finde reſt to your ſoules*; faith makes a man reſt, and goe on eaſily in a Chriſtian courſe, and all his troubles are removed, and therefore he may goe on eaſily in a Chriſtian courſe; all his troubles are removed, there-

fore he may goe on with eaſe; whereas the unfaithfull heart is as Saint *Iames* ſpeakes, *Chap.* 1. 15. *Like a wave of the ſea, toſſed to and fro:* and *Eſa.* 57.20. *There is no peace to the wicked, but they are as a raging ſea, which cannot reſt*; faith ſets us to the worke, but it layes all the weight of the worke upon another; it is an eaſie matter to lye under the burthen, when another beares all the weight of it: this is the difference betweene a faithfull ſoule, and a man that lives by his wits and ſhifts; looke as it is with two ferry men, the one of them hals his boat about the ſhoare, and cannot get off, but tugs and puls, and never puts her forth to the tide; but the other puts his boat upon the ſtreame, and ſets up his ſaile, and then hee may ſit ſtill in his boat, the winde will carry him whither he is to goe: Juſt thus it is with a faithfull ſoule, and an unbeleever; all the care of the faithfull ſoule is to put himſelfe upon the ſtreame of Gods providence, and to ſet up the ſaile of faith, and to take the gale of Gods mercie and providence, and ſo he goes on cheerfully, becauſe it is not he that carries him, but the Lord Jeſus Chriſt; whereas every unfaithfull ſoule tugs and puls at the buſineſſe, like the ferryman with his boat upon the ſhoare, and can finde neither eaſe, nor cheare, nor ſucceſſe, becauſe hee thinkes by his owne wits and power to doe what he would; but faith will keepe a man upon the ſtreame of Gods providence, and labours for the bleſſing of God to carrie him along, and ſo he reſts himſelfe upon the free grace of God: this makes the life of faith

faith marvellous easie and free from trouble, and makes the soule goe on wonderfull cheerfully: though the childe were naked, yet if the father would buy cloth, and see the garment fitted for him, hee only to take it and put it on; were not this easie? and though the childe were even hungerstarved, yet if the father would provide meat and drinke, and set it before him, hee only to eat it; were not this easie? when the Lord had made a marriage for his Sonne, *Luke* 14. the text saith, *He hath killed his fatlings, and drawne out his wines, all things are ready, come therefore to the marriage*; this is all that God lookes for at our hands, all the dainties of life and salvation, peace, pardon, power against corruption, whatsoever we can want, they are all prepared, onely come unto the marriage: take this mercie, and feed upon these precious comforts that the Lord Jesus Christ offereth unto us: if you want grace, and if you want wisdome, and power, and holinesse, and patience, you may goe to Jesus Christ, and take it, it is bought and paid for already, onely take it and put it on; is not this an easie life? what would you have, brethren? nay, yet more, if more may be added, all that the Lord requires in this case, is, in a manner, to stand still, and see what the Lord will doe for him; as in the 2 *Chron.* 20. 13. to the 20. when *Iehoshaphat* was in a great straight, and knew not what to doe, the Lord saith to him, *The battle is not yours, but Gods, stand ye still, and see the salvation of God*; it is easie conquering, when a man may stand still, and overcome by looking on

the adversaries; then in the 19. verse, the Levites the Sonnes of the Kohathites, fell to singing and to praising of God, when as yet they had not strucke one stroke in the battle; but the truth is, they had the victorie by faith, they beleeved the Prophets of God, the Prophets had spoken it, and therefore the King did beleeve it, that it should be done; and it was not only so in that extraordinary case of his, wherein the power and life of faith was expressed, but it is that which appertaines to all the Saints of God in their spirituall combats, and what God did for the King in that case, the same hee doth for all the Saints; therefore *Rom.* 8. 38. *The beleevers are more than conquerers*; and why so? there is no man can conquer before hee come into the field, and contend with his enemies; but wee overcome before wee fight, how? through him that loved us: if wee looke upon the Lord Jesus Christ, and keepe our hearts by a holy bent to the promises of life and salvation, we shall overcome our enemies; this is the first ground.

2. Secondly, faith makes the life easie this way, because it sweetens all our afflictions, even those that are most hard and full of tediousnesse, and withall faith apprehends all troubles and afflictions, and faith apprehends the faithfulnesse of God, ordering all for his good: and thats the reason why all troubles are digested comfortably, without any harshnesse at all: looke at *Haman* and *Mordecai*, *Haman* had the Kings favour, and all his desires granted him, and the postes were dispatched

dispatched, and yet he was more troubled in plotting this evill against the Jewes, than *Mordecai* was in bearing it, because faith made the life of *Mordecai* easie and comfortable, and therefore he saith, Salvation will come, I see not the way, nor I know not the meanes how it should be, but salvation will come; therefore *David* in the 119. *Psalme*, 75. *verse*, saith, *I know that all thy judgements are just, and that thou of very faithfulnesse hast afflicted mee*; hee drunke nothing but mercy in that bitter cup which God had tempered for him: when the patient takes bitter pills, if they bee well sugered, they goe downe the easier, and the bitternesse never troubles him: so it is with faith, it takes away the harshnesse of all inconveniences, which are bitter pills in themselves, but they are sweetned and sugered over by the faithfulnesse of God, for the good of the soule, and therefore it goes on cheerfully: so the issue of the point is this, if the burthen of the worke be laid upon another, and if all cares be put over to another, and if all the harshnesse of all troubles be taken away by faith, then faith must needs make the life of a Christian easie and comfortable.

The second thing wherein the excellencie and benefit of faith appeares, is this, it fils the soule of a beleever with full contentment, and in truth contentment commeth through beleeving: for hee that doth partake of the mercie of God in Christ, he cannot but partake of all the good that is therein, and so hee cannot but bee contented therewith: 2

therewith: Oh, saith one, I would faine have contentment in the world, then the life of faith brings full content to the heart of a beleever, so that he shall say, I can desire no more; 1 *Corin.* 3. 22, 23. when the Apostle would still the divisions that were risen amongst the Corinths, (for every man was not content with what he had, but would have even what hee list) hee saith, *All is yours, whether Paul, or Apollos, or the world, or life, or death, or things present, or things to come, all is yours*; and will not all content you? would you have the world? it is yours; would you have things present? take them; would you have things to come? expect them; they are yours, and you are Christs, and Christ is Gods; Christ hath what God hath, and the beleever hath what Christ hath; nay, sinne, and hell, and death, they are but your servants, and hee that hath Christ, and all good in a Christ, hee hath all working for his good; therefore hee that hath a Saviour, and all good in him, he cannot be discontented.

Now faith workes a mans full content three wayes:

1 First, faith supplies all wants.

2 Secondly, it cures all feares.

3 Thirdly, it inables a man to all duties; and more than these cannot be added nor desired.

1 For the first, faith supplies all wants, faith plucks the soule, and hales the heart of a poore Christian away from all those secret bosome distempers, as pride, and such like, which breed any discontentment within a man, as all curiositie, and all

pride,

pride and unquietneſſe, for theſe rack the ſoule with a reſtleſſe diſcontent, all the inordinate deſires and the like: theſe luſts and corruptions ought not to bee quieted, nay it cannot bee; for ſpirituall things will not ſatisfie a corrupt heart; and worldly things cannot quiet it: Now faith divorceth the ſoule, and withdrawes the heart from under the power of thoſe boyſterous diſtempers, and makes the ſoule reſigne up it ſelfe to the good will of God, and when faith hath done theſe, then in the ſecond place faith makes the ſoule ſay, the good will of the Lord is better than any thing that hee ſhall deny, or than all the good things that an inordinate ſinfull heart can crave: faith makes the ſoule apprehend that whatſoever God doth, and whatſoever Gods pleaſure is, is better to him, than whatſoever hee can deſire, though God deny what he deſires: if God will have a man poore, faith ſayes, it is better than if he had given him riches; and if it bee the will of God to lay ſhame and diſgrace upon a man, faith ſayes, it is better that God lay ſhame upon me than honours, becauſe it is his good will and pleaſure ſo to have it, and ſo the heart is quieted and fully contented, and the want is ſupplied, becauſe the will of God is better than to have what wee deſire. The Patient that truſts to the skill and faithfulneſſe of the Phyſitian, is better content to take pills from him, than all the beſt Cordials that can be deſired.

Thirdly, faith either obtaines what wee need and deſire, or elſe procures a farre better thing

than what we desire; art thou in trouble and misery? faith will either fetch from God what thou needest, or else bring that which is better from the hands of God; by this means the Lord Christ cures all the discontentment that might creep in upon the hearts of his Disciples: *Matth. 19. 29. There is no man which shall lose father, or mother, or wife, or children, or friends, for my Names sake, but he shall receive an hundred fold, and shall inherit eternall life:* whatsoever wee lose for a Christ, we shall have a hundred fold recompence for it; as if a man for the cause of Christ suffer persecution, or imprisonment, and loseth peace here, thou thou shalt have peace with God, and thy soule shall prosper in grace; and if friends haply forsake thee, and the father is against the sonne, and the husband is set against the wife, thou shalt have the favour of the Lord God of heaven, which is better than the love of all earthly husbands or friends; for all these things here below are but as it were the shell, but this is the pith and kernell, the love of God in Christ: and if a man lose liberty for Christ, he shall have a thousand times more libertie in the peace of a good conscience, and a free heart to serve God: and in the 63. *Psalme* in the beginning of the *Psalme*, *David* was in the wilderness of *Iudah*, when *Saul* had banished him from his house, and deprived him of friends and meanes, and all, yet see how *David* supplies all in the 3. verse, *because thy loving kindnesse is better than life, my lips shall praise thee*; and in the 5. verse he saith, *My soule shall bee filled as with mar-*

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row and fatneſſe: now marrow and fatneſſe is the chiefe of all you know; as if he had ſaid, *Saul* hath taken away my meanes, but thy loving kindneſſe is better than all the world, it is that which fully ſatisfieth me: *Saul* hath taken away my liberty, but thy loving kindneſſe is better than life it ſelfe, and therefore my ſoule ſhall bee fully quieted therein: Thus faith brings a ſupply of all good to the ſoule. In the 73. *Pſalme* 25. and the laſt verſe, compare them both together, and ſee how *David* makes the concluſion: *David* was almoſt diſquieted, and his heart diſquieted with the proſperitie of the wicked; therefore hee ſaid, if this bee ſo, *then have I cleanſed my hands in innocencie, and waſhed my hands in vaine:* yet marke how hee recovers himſelfe againe, ſaying, *whom have I in heaven but thee? and there is none in earth that I deſire in compariſon of thee; therefore it is good for me to draw neere to God.* Let the wicked take the world, and their profits, and their pleaſures, yet there is nothing in the world that I deſire in compariſon of the Lord Jeſus Chriſt, and his grace and goodneſſe: Conſider it ſadly, the wicked have much wealth, and friends, and means: Oh thou beloved faithfull ſoule, thou haſt the rich treaſury of grace and mercy to inrich thee, all this whole world is nothing to that rich treaſury of mercy which faith brings in: as *Salomon* ſaith, in *Eccleſiaſtes*, *Money anſwers all; if a man have money, he may buy meat to feed him, and cloth to apparell him, and cover him:* If money will doe ſo much, what will mercy doe then? thou haſt not wealth, nor

friends, nor meanes, but thou hast mercy from God in Christ, and this will answer all: it is better than friends, and meanes, and all: therefore if thou hast this, let thy heart be contented, and know that thou hast a childs part, and thy lot is fallen into a marvellous faire ground.

2. Secondly, as faith takes off all miseries, and supplies the want of them; so in the second place faith takes away all feares for the time to come: alas, saith the soule, friends, and means, and wealth are good, but they continue not ever. What if sickneſſe come? and if povertie come, what shall I doe then? and so the heart shakes at the feare of evill: Now pray marke how faith cures all feares, and takes off the edge of all those inconveniences that may bee brought upon a man, as in the 112. *Psalme 7. He shall not bee afraid of any evill tidings*, why? *for his heart is fixed, and he beleeveth in the Lord:* for although heaven and earth may shake, yet God, and Christ, and the promise will never faile, and hee casting his heart there by faith, he must needs hold. What is it that a man may feare? we feare the power, and policy, and malice of the devill and his wicked instruments; now faith outbids these, and faith rests upon the precious promises of God in Jesus Christ, and faith perswades the heart that they have no power but from God, and they cannot use that power further than God gives leave, and they cannot have successe further than God goes with them, they can goe no further than God gives a Commission. Now, sayes faith, that God which or-

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ders the power of all these, he is my God, hee is the God of Hosts; and none of all the armies can either command peace, neither can they hinder peace; therefore I adde a little more, faith levies new forces from heaven, against all the forces of earth; are the wicked politique? then sayes faith, the Lord is much more wise, and is able to dash all their enterprises: and are the wicked fierce, and violent? then faith lookes to God, where there is more power to defend him, than they can have to hurt him: doe wee see the wicked maliciously bent, and full of spleene to wrong the people of God? faith sees mercy and goodnesse in the Lord, that is more able to releeve us, than all the wicked can bee to hurt us: faith sayes, if hell gates were open, and all the devills were about thy eares, they can doe nothing further than God gives them power, and gives a Commission to them; therefore I may bee quieted, because God is more able to keepe me, than they are to hurt me.

Thirdly, faith it is that inables a man to all duties; 3
for imagine a man had all the power in his owne hands, and had no wants present, nor feared no wants nor troubles to come; if yet hee were not able to doe what God required, this would disquiet his heart: therefore by faith the Lord inables a man to doe every duty that the Lord commends to him, or expects from him: It is the ground that *Paul* contents his heart withall, *Phil.* 4. 13. *I can doe all things through the power of Christ which strengtheneth me*: I can bee poore and

beare it, and I can be rich, and yet not surfet of the world; I can doe all, but how? through the power of Christ inabling me: therefore famous is that of *Abraham*, *Rom.* 4. 18. God had promised *Abraham* a childe, and yet his body was dead, and his wife barren, and it was even against nature for him to beget a childe, or for her to beare any: Now how doth God provide for this? *Abraham under hope, beleeved above hope*; and in the 21. verse because he was *fully perswaded, that he that had promised it, was able to make it good:* there was no hope in nature, that *Abraham* should beget a child, his body being dead, and no hope that she should beare any; therefore faith goes to God that was able to quicken them: hast thou a barren & a dead heart as theirs was, and therefore thy soule complaines, and thou saist, I shall never be able to goe through the worke required? I know it is the complaint of many poore soules; Oh send faith up to Heaven, and beleeve in him that is able to succour you, and to quicken you, to whatsoever he requires; content thy heart in this manner, and say when thou findest thy heart dead, I am ignorant, but the Lord is able to inlighten my blinde minde, and I have a dead barren heart, but the Lord who is the God of power, hee is able to quicken me, and to releeve a poore dead blockish sinner. Hee beleeved in him (saith the Text) which calleth things that are not as if they were; *Abraham* is not lively, and *Sarah* is not fruitfull, but the Lord can make them so; and therefore faith goes to God; so thou shalt be wise, and have thy

thy heart quickned to whatsoever duty concernes Gods prayse and thy owne comfort; so then hee that hath what hee will, or can desire, or stand in need of; and he that hath all his feares removed, and is inabled to doe all duties commanded: nothing more can bee added to this man, therefore why should not hee be contented? what would you have, you poore beleevers?

Then the question here growes, namely, if it be so that faith makes a mans life easie, and gives him full contentment in every condition, then why is it thus, as *Gedeon* said; so if faith thus contents the soule, then how comes it to passe that those poore silly creatures are so troubled with discouragements and discontentments, and none so cast downe with their owne baseneſſe and vileneſſe as they; they hang downe their heads, and goe drooping all the day long; either (saith one) I have not faith, or else if I have faith, then why is it thus with me? *Quest.*

I answer; the fault is not in faith, that it doth not or cannot lend supply and succour to thee; but the fault is in thy selfe, either in thy careleſneſſe, and ignorance, that knoweſt not when thou hast faith; or else in thy unskilfulneſſe, that thou dost not imply that faith which thou hast faithfully for thine owne good; I speake only of the beleever, I goe not about to prove that he which hath not faith, can be contented; no, hee hath a worme in his bosome, a conscience which will plague him and torment him for ever. *Anſ.*

But to speake of one that hath faith, if it be so that *Queſt.*

that it bringeth such contentment, how may a man that hath faith improve it to have this contentment from it?

Ans. For answer hereunto the rules are foure, which a man must use to have this contentment, whereby he may be carried on in his course, and goe on singing to Heaven; remember still that I speake of a man that hath faith.

Rule 1. First, labour to gaine some evidence to thy owne soule, that thou hast a title to the promise, make thy title good. It is not enough for a malefactour in prison to have a pardon granted him, but he must know that the pardon is granted before he can bee contented therewith: haply the King hath granted it, and the Prince hath begd it, but the malefactour is not contented untill hee know it. It is not enough that a poore begger hath a friend or a rich unkle that will doe much for him, or that he hath setled a great estate upon him, and his heires after him; but hee must know it before he can be contented with it: it may be he is not neere by a hundred miles, and he is troubled with misery and poverty, because hee knowes not of it; just so it is with a faithfull soule; there is never a poore beleever, but hee is rich in faith, though hee live in a smoaky cottage, and lives meanly, and goes barely, yet all these revenues of faith are his; Heaven and Earth, and all is thine thou poore beleever. But what is all this to the matter, if thou hast no evidence that all this is thine? this is the fault why poore Christians goe drooping, and are overburthened with their sins and

and their miseries, because they see not their title to mercie, nor their evidence of Gods love; in 2*King.*6.16,17. *when Elisha was beset with an armie of his enemies, the servant of the Prophet said, good Master, what shall we doe, they are many, and wee are few, they are armed, and wee are naked?* then said the Prophet, *Lord open his eyes, that he may see, and God did it, and then hee saw those hils full of fierie charets*, and then hee saw that there were more with them, than were against them, and then hee was quiet: now the armies and the chariots were there before, but hee saw them not, and therefore he could not be quieted: so it is with every faithfull soule, the Lord hath caused his Angels to pitch their tents about the elect, wee have God on our side, and Christ, and the Angels, but wee see not our privileges, and the intereſt that wee have in the mercie and goodnesse of the Lord; we crie out as he did, good Master, what shall we doe? so many sinnes, and so many corruptions, how shall we be succoured? the Lord open our eyes, that we may see the free riches of his grace, and the fulnesse of his mercie: this is all ours, that we may see his love to us, and his Angels waiting upon us, and his blessing going with us; this would quiet our hearts: I will not now adde, how you may doe this, and how you may make your evidence cleere, that you have a title to mercie; this were to multiply a division upon a division: only judge your estate by the word, and take one evidence from the word, as good as ten thousand; this is the fault of people: it may bee

some evidence fits them marvellous well, but because they have not all, they will have none at all, in truth, but throw away all: and therefore, I say, judge your estates by the word, and not by carnall reason, and if you have but one promise for you, you have all in truth, though all be not so fully and cleerly perceived; this is the first rule.

2. *Rule.* Secondly, labour to set a high prize, and a wonderfull great account of the precious promises of the Lord, thus estated upon thee for thy good, and make account of the least promise of grace above a thousand worlds; looke what account you make of the sufficiencie of a thing, so much content you have in that thing, whose sufficiencie you see, and doe esteeme of: now because the promises of God, and the riches of Gods love in Christ, are most worthy of our love, and most sufficient for us, let us therefore be contented with them above all, and then wee shall bee contented though wee want all; *Luke* 12. 32. when the Disciples were in great trouble, and expected more and further miserie after the death of Christ, the Lord Christ saith to them, *Feare not little flecke, it is your fathers pleasure, to give you a kingdome*; if you finde hard measures, and feare troubles, and expect persecutions on every side, yet feare ye not, you shall have a kingdome, and that will carry you through all occasions; are you imprisoned, and persecuted, and disquieted? feare not, you shall have a kingdome, and then you shall bee comforted and quieted for ever: you little ones that are poore and meane in the world, and

and you lye as ſtepping ſtones for every baſe wretch to tread on, you are perſecuted, and deſpiſed, and ſcorned, but feare not, you ſhall have a kingdome; the want of this is the cauſe of all that diſcontentment, that is in the hearts of Gods owne people, which are beloved of him, and reſpected by him. Take a poore man in miſery, his children crie for meat, and the mother ſaith, goe to bed poore babes, you ſhall have meat, when the Lord ſends it; brethren, this is hard I confeſſe, but now if a friend ſhould come and give him two hundred pounds a yeare for ever, this would make him goe away contented, becauſe this would provide for him and his: now I propound a promiſe to this man, the Lord hath ſaid, he will never faile thee, nor forſake thee; what is this worth of your money? one man offers him two hundred pounds a yeare, and I offer him a promiſe, now couldſt thou, thou poore miſerable creature, bee content to take this two hundred pounds a yeare, and leave the promiſe, and bee content that the Lord ſhould not pardon, nor comfort, nor ſave thee; I preſume thou wouldſt not doe thus: now will a thouſand pounds content thee, and will not the promiſe? the reaſon is, thou priſeſt the money becauſe it is temporall, and thou ſeeſt it, and thou priſeſt not the promiſe, becauſe it is ſpirituall, and thou ſeeſt it not: take a man in contempt, and diſgrace, and ſcorne, and no man lookes after him; if this man were regarded and honoured of men, all were well, and the man were healed, and fully contented: now the

Lord accepts of thee thou faithfull soule, he hath honoured thee so farre as to make thee his sonne, and to give thee a kingdome, why should honours comfort thee, when the honour of Gods love and favour in Christ will not doe it? the reason is, because wee are carnall, and see not these; if a man could but see his privileges, and say, the world shames mee, but God accepts mee, this would quiet his heart for ever; therefore take speciall heed of those earthly and carnall affections, that take off the price of the promise, an earthly heart would have more than it ought: I say, take heed of these affections, and know that thou hast a title to the promise, and know that one promise, and the sweetnesse of Gods mercie in Christ, is better than all the honours in the world to advance thee, better than all the riches in the world, or than all the parts that ever any scholler had; prize these at this rate, and then thou canst not but be contented with it.

3. *Rule.* Thirdly, labour to keepe the promises ever at hand, that you may have a ready recourse to the promise at a trice, and at a turne, and that you may not have the promises to seeke when need is; what is it to mee, though I have a thing in house, if I have it not at my need? if a man should say, I have as good cordiall water as any is in the world, but I know not where it is; what folly were this, to set his bottle he knowes not where? haply the man is ready to swound and dye, and he saith, I have as good cordiall water as any is in the world, but I know not where it is; hee may swound

swound and dye, because hee knowes not where his waters are: so thou hast a title to the promises of grace, and thou settest not a high price upon the promise, but out of thy carelesnesse, leavest one promise here, and another there, and thou hast taken up thy heart with the world, and when miserie comes, and thy heart is surcharged, thou saist, Oh some comfort to beare up a poore, fainting, drooping soule, my troubles are many, and I cannot beare them; Christ and a promise would have done it; but you throw them in a corner, it is your owne carelesnesse, and that breeds all your miserie; keepe the promises at hand, and let them be within your reach; he that is ready to faint often, will bee sure to carry his bottle in his pocket, and will set it at his beds head every night, that whensoever hee should faint, hee may finde it presently: now for the Lords sake, let me intreat you to be wise for your poore soules, there is many a fainting and aguish fit and qualme comes over the heart of many a poore Christian, persecutions without, and sorrowes and corruptions within, therefore keepe your cordiall about you, and bee sure that you have it within your reach, and have it not to seeke when you have need to use it: I would have a poore Christian acquainted with the promise in the darke, that so at midnight, when God frowns, and the Devill threatens, and corruptions boile within you, you may have it ready at hand, set the promise ever at your beds head, take one, and bring another, and be refreshed by another, and

goe singing to your graves, and to heaven for ever; in the 63. Psalme 5, 6. verses, marke the connexion of those two verses, *My soule shall bee satisfied as with marrow and fatnesse*; but when shall this bee? looke the 6. verse, *when I remember thee upon my bed, and meditate upon thee in the night watches*; he was now in the wildernesse, but when he left his house, he tooke the promises with him, he would not leave his cordiall behinde him; my soule shall be satisfied; enough Lord, enough, I am satisfied as with marrow; but when is all this? when I remember thee upon my bed; hee remembred well where hee had set the promise, when I remember the mercie of the Lord; that though all my friends be gone, yet I remember thy mercie; that doth all, and thy faithfulnesse and goodnesse that satisfieth all fully: Ile warrant you that the promise will fetch you againe, though you were fainting and going away.

4. *Rule.* Well I have now a title to the promise, and though I have not wealth, nor honours, nor friends, yet I have a Christ; and though I cannot doe this and that, yet I hope to goe to heaven, in spight of all the Devils in hell.

Now lastly, be sure to drinke a heartie draught of the promise, if a man drinke a little, and spet it out againe, it will never doe him good; therefore stand by the promise, feed and drinke heartily of the promise; and as *Eliphaz* said, *Iob* 22. 21. *Acquaint thy selfe with God*; bestow thy selfe upon the promise every houre, whensoever thou dost finde the fit comming, this is the only way to finde

finde comfort, it is the counsell that the Lord Christ gives to his spouse, *Cant.* 5. 1. the Lord hath fitted all things to refresh his poore children, and marke what the manner of feasting is, and what every man that comes to this feast must doe, *Eat, Oh friends, and drinke, yea, drinke abundantly, Oh well beloved*; the word in the originall is, in drinking drinke, ye cannot be drunken with the Spirit, as ye may with wine, therefore drinke abundantly; looke as it is in nature, were the greatest dainties in the world prepared, and the tables furnished, send a hungar-starved man to the place, if he only take a bit and away, hee must needs goe away an hungred; the fault was not in the meat, for there was enough for him, but the fault was here, hee did not feed heartily, hee did not drinke it downe; thinke of it sadly, you faithfull Saints of God; they come now and then, and take a snatch of the promise, and then comes feare, and temptation, and persecution, and all is gone, there is enough in the promise for thee and all thy posteritie; but to take a snatch and begone, and to thinke of the promise, and flye off againe presently, this is the cause why you come thirstie, and goe away thirstie; you come discomforted, and so you goe away; it is your owne fault, brethren: experience tels us thus much, take a poore distressed soule, much burthened and pinched, and he wants the sense of Gods love, and is not worthy the ground hee goes upon, bring this man to the word of God, and to holy conference, and the like, and hee will say, I blesse God, my

my heart is very well quieted now; and his trouble is over, and his temptation is gone, yet hee is no sooner gone from the congregation, or from the place of conference, but hee is the same man that he was before, still doubting of Gods love, and quarrelling with himselfe and his owne comfort; and the fault was here, hee onely tooke a snatch and away: but remember this, the same promise that you heard in the publike, keepe it, and be ever sipping of it; I confesse, saith he, my heart was cheered, and when I heard such a Minister preach, and such a Christian pray, I was exceedingly comforted, and had sweet assurance of Gods love, but now all is gone; the fault is your owne: for if you would cleave to the promise, it would doe you as much good in the private, as in the publike; it would comfort you at one time as well as at another: many times it thus befals us Ministers, when we preach of consolation, and when wee pray and conferre, wee thinke that wee are beyond all trouble, but by and by we are full of feares, and troubles, and sorrowes, because wee take not full contentment in the promise, wee drinke not a deepe draught of it: therefore take heed of these two things, whereby poore Christians are marvellously couzened; First, take heed of attending to the parlies of temptations, and of making a pursuit of every temptation of the Devill; if you will listen to his chat, he will make you forget all your comfort, for the Devill casts in a bone of dissention, and we snarle at it, and parly with him about it, and so lose the comfort of the promise;

promise: therefore talke not with Satan at all, but hold your hearts to the truth of the promise, that is revealed to be yours.

Secondly, be not alwayes quarrelling and cavilling with carnall reason, but when you have any evidence, keepe it, and let it not be taken out of your hands; for it is certaine that there are many poore Christians, that cannot but confesse that they have faith, and are wonderfully comforted; but when they are gone from the Minister, their old carnall reason comes againe, and they attend not to the promise, but to their carnall reason, and from hence the devill gets marvellous ground against a poore soule: therefore when you have the promise cleared from the Word, heare nothing from Satan against that, but from the Scripture, but throw away all cursed carnall suggestions, hold you close to the truth; and if the devill can say any thing against the truth so tis, if not, then hold to it. Now is it so, that faith makes the life and soule of a beleever full of comfort and contentment? then you faithfull soules take heed of ever repining and murmuring against the Lord, and when you finde these distempers rising in your hearts, still them, and suffer not your hearts to murmure against God, nor to bee discontented with his good providence. Oh, saith one, I have no sense nor feeling of his love, nor I cannot doe this nor that, and would you have a man contented in this condition? how now soule? why, did God never give thee any grace, nor stir up thy heart to beleeve? yes tis true, I

have a little faith, if it were not for that, what should I doe? it is all I have, I have nothing but that: Oh for shame hold your peace, nothing but that? is it all come to nothing? is Christ, and Grace, and Heaven, and mercy, and all come to but a so much? hath God given thee faith, and wilt thou not bee content with it? seeme the consolations of God small unto thee? is it nothing to thee that Christ and Heaven is thine? is it nothing that God hath given you his Sonne, and that Christ hath shed his heart-bloud for you, and made you able to rest upon him? is all this nothing? It is as much as if a poore man had a thousand pounds given him, and hee were angry with his friend for his kindnesse: Oh, goe your wayes cheered and comforted, and murmure no more, but say as good *Iacob* did, I have not this nor that, but *I have a Ioseph in Egypt, my sonne is alive, I will goe and see him ere I die*: He is better to me than friends, and means, and all: so goe your way, and take heed how you offend the riches of Gods free grace: nothing but a heart to beleeve? Oh, for shame bite thy tongue when it saith so, and say, Lord I have not friends, nor means, nor this nor that, but I have a heart to beleeve, and to rest upon thee; Lord, cause mee to rest upon thee more and more; it is enough that I have a beleeving heart, though I never see a good day besides. it is enough that I have seene Christ my Saviour and my Redeemer, &c. It is a marvellous folly, and shame, and trouble, we dishonour God, and Christ, and all, and make the wicked

wicked people say, that swearers and drunkards goe on merily laughing and rejoycing, and these Christians they goe drooping. If this bee grace, saith one, God blesse me from it; there is a struggling & a striving to get a little grace, & assurance, and power against corruption, and yet for ought I see, they have no more comfort than I have. Oh, walke humbly, yet cheerfully and comfortably; hast thou any wants? faith will supply them; hast thou any feare of trouble for the time to come? faith will cure all feares; art thou weake and unable to doe this or that duty? faith will inable thee to every duty required; doe but beleeve, and rest upon Christ, and grace and strength will come, and thou shalt bee able to doe all things through Christ that strengthens thee. Oh, saith one, this is a lesson for a *Paul*, and for the great standers, the Cedars in grace: I answer, *Paul* doth not say hee did it of himselfe, but by the power and grace of Christ strengthning him; and Christ hath as much strength and grace for thee, as hee had for *Paul*, if thou beleeve in him, and rest in him: therefore goe thou thy way, and let us all be comforted; thou and I, and every poore Saint of God may doe well through the grace of Christ that strengthens us. Thus much of the fourth use.

Hence in the next place wee conclude, that as the difficulty is great in getting faith, so the benefit of it when it is gotten, is every way as great; therefore it is a ground of admirable comfort to all the servants of God, that through his mercy *Vse 5.*

have received this grace at his Majesties hand; they ought to be wonderfully comforted because they have it, and so to bee thankfull to him that hath wrought it; you see the difficulty of faith, and the benefit of it: Now hath the Lord wrought this in thy soule? then goe thy way comforted for what thou hast, and be thankfull to him who hath given it thee. The Lord gives one man riches, and another man advancements, and another hath great parts, and another large revenues; thou seest all these, and thy teeth begin to water at them, and thy heart begins to bubble and repine at this, and thou saist the Lord hath given riches to this man, and honours to that man; well, but hath he not given thee a heart to beleeve and to rest upon the riches of Gods free grace in Christ? then goe thy way for ever cheared, and know that thou hast a marvellous great childs part: therefore be thankfull unto him, and droope no more, nor bee dismaid no more: thou saist thou hast not riches, nor honours, nor parts, and thou hast not what others have, nor thou canst not doe what others can doe: but hast thou a heart to beleeve? be cheared then, and snarle no more, murmure no more, thou hast a good part, and wilt doe pretty well; every day thou risest, and every night thou goest to bed, blesse God, and downe upon thy knees, and prayse him for ever that hath given thee a graine of this precious faith; bee for ever thankfull and rejoyce, as *David* saith, *Psalme 92. 1. It becomes upright men to be thankfull:* Let the wicked those that have no share in these graces,

ces, let them be discouraged, but the Saints of God cannot go away dismaid, it becomes the righteous to be thankfull If the soule be inwardly setled and established by faith in the promise, there cannot but come some savour of comfort to it: *In whom though yee see him not, yet have ye beleeved, and rejoyce with joy unspeakable and glorious:* therefore observe it, beleeving rejoyceth and saith, Good Lord, is Christ mine, that have abased him; and is Heaven and the Spirit mine, that have so abused it; and the heart leaps at the remembrance of it, and wonders at it, and can scarcely beleeve it to bee true: but yet hee is wonderfully thankfull. It is a duty to rejoyce for mercy and grace received, as well as to be humbled for sinne committed: all those phrases of Scripture run thus, and those joyes that may make us rejoyce, they all belong to that man that is brought home to beleeve. Men rejoyce as those that divide the spoyle, you know this gives much joy to the souldiers that overcome: so when the rich merchant gets a prize, what rejoycing is there? So there was never any poore soule that beleeves in Christ, and comes home to Christ by the promise, but he is a great conquerour, and hath gotten a rich spoyle: one promise is better than all the Rubies and Diamonds of the Indies. When the Prodigall had beene pinched with famine and poverty, when he was returned from his misery to his father, marke what a deale of mirth there was; the friends were feasted, and the father rejoyced: but if they were so comforted, 1 Pet. 1. 9.

what was the Prodigall then? surely his joy was incomprehensible, and unconceivable: if they which were onely the beholders of the Prodigals good did so rejoyce, then what was hee that was the gainer of all that good, to come from such a deale of misery to such a father; nay to come from such a base course, not onely to be entertained to the family, but to the affections of the father, hee must needs bee full of joy for the same: Oh then, how great is that joy and that consolation which is spirituall, and which every faithfull soule which hath beene a Prodigall, now receives, when hee is come home to God, and is come home to him whō he hath formerly dishonoured? This Prodigall is nothing else but the picture of a poore sinner that runs riot from God, and from his truth: as 1 *Pet.*2. 25. *We were as sheepe going astray:* we are the Prodigals naturally, and wee follow our owne wayes, and the corruption of our owne hearts, and we have spent all our patrimony, and are gone away from God, and grace, and life, and all; but the broken hearted sinner now comes home to God the Father by faith: Now if the Prodigall, when he found his home, was so cheared, and if his father rejoyced, and the friends feasted, much more then when a poore sinner comes home to God the Father: there is joy in Heaven for one sinner that repenteth; therefore thou maist justly rejoyce in earth: God the Father rejoyceth to see thee comming home; and God the Son rejoyceth to receive thee poore and meeke, and the Spirit of God rejoyceth to wel-

welcome a poore ſinner, that art brought home by true repentance, and faith, to the Lord: The Saints of God rejoyce to ſee thee, and the Angels of Heaven glory in it, and it is the greateſt comfort that they have; the Angels ſing *Hallelujahs* when any poore Saint is humbled, and brought home to the Lord, and they make it holyday in Heaven. It is a good day to thoſe glorious Spirits, nay all thoſe that were friends and favourers of thy poore ſoule, they all rejoyce: wert thou a wife or a childe that went away from God, and art thou now brought home to reſt upon the Lords free grace in Chriſt? thy tender hearted Father that hath often prayed for thee with many teares, hee rejoyceth; and thy mother that hath ſighed many a groane for thee, nay all the people of God with one joynt conſent, many of whoſe hearts thou haſt ſadded by thy ungodly practices, they have ſought for thee, and ſaid, Lord breake the heart of that poore creature, Lord humble that wife or that childe: when they heare that God hath anſwered their prayers, and humbled thy heart, their ſoules leape within them to heare this, and they ſay, there was ſuch a Prodigall, ſuch a wife, ſuch a childe, ſuch a vilde wretch, but now he hath forſaken his vilde wicked courſes, and he is now come home to the Father, and they all rejoyce at it.

Now doe all the Saints, and all the Angels in Heaven rejoyce, and all thy Friends thinke it a happy day, that they live to ſee this day; that thou art humbled, and broken, and brought home

to

to the Lord Jesus Christ; then goe thy wayes for shame, and blesse God that ever thou hast lived to bee possest of all this goodnesse and mercy from God: If the standers by doe so rejoyce, how ought thy heart to be inlarged in thankfulnesse to that good God, who hath beene so gracious to thee? Let me perswade every faithfull soule who hath found this, to humble himselfe before the Lord, and to tell the Lord in this manner, saying, Lord, I was vilde, and ignorant, and rebellious, and went away from thee, but now I am come from the world, and from my lusts and all, to a Saviour, to a Father, to a Spirit of comfort, and blessed be this day that ever I came home to thee, that I may receive this mercy at thy hands. You know in *Exodus* 15. 1. when as *Pharaoh* had pursued the children of Israel to the red sea, and they drowned themselves in the red sea, and that the Israelites were come safely upon the shore, then the text saith, *they beleeved the Lord, and feared him, and his servant Moyses:* then *Moyses* and the children of Israel sang this song to the Lord, and said, *I will sing unto the Lord, for hee hath triumphed gloriously*; so *Revel.* 15. 3. there the same song is recorded againe, saying, *great and marvellous are thy workes*; and in the 107. *Psalme* 8. when the Prophet had shewed the great workes that God had done for his people Israel, he saith, *Oh that men would therefore praise the Lord for his goodnesse, and declare his wonderfull workes before the sonnes of men.* This was also a type of our spirituall comming home to Christ; wee are all slaves

slaves to the Devill, and in spirituall bondage, under sinne, hell, and death; but faith sets a man upon the shore, and brings him home unto Christ; as *Iohn* 5.24. *He that doth beleeve, is passed from death to life*; Lord, saith the poore soule, I confesse, I was in the mouth of hell, but now I am passed from death to life: faith sets a man beyond sinne, and death, and all, therefore the soule should be thankfull, and sing a song of praise unto the Lord his God.

Now there are two bottomes from the former Doctrine, which give foot-hold to your comfort:

First, by beleeving, all the goodnesse and mercie of God is thine, and he cannot, nay, he will not deny thee; therefore thou mayst with boldnesse challenge the good of all that mercie and goodnesse of his. When God hath engaged himselfe to be a God to thee, and to thy seed after thee, he cannot take away his mercy from a faithfull soule, because hee cannot deny himselfe, hee will not denie his truth and his promise; therefore the Saints of God cannot but be partakers of all this mercie and goodnesse; the Apostle saith, *Ephes.* 3.17. *Christ dwels in our hearts by faith*; so *Coloss.* 2.3. *In whom are hid all the treasures of wisdome and knowledge*; now gather up all, and the summe is thus much, and there you may see how the comfort comes by faith; I lay hold upon a Saviour, in whom dwell all the treasures of wisdome and knowledge, and so I lay hold upon these: what would you have? and what is it that 1.

may comfort you? thou art beggerly in wisdome, and in consolation, and in all the graces of Gods Spirit, but if thou hast faith, thou hast a Christ, and in him are all the treasures of wisdome and mercie: take your treasure, and be inriched for evermore; you may doe it, it is your owne.

2. Secondly, all the sinnes that thou standest guilty of, and all the temptations of Sathan, cannot hinder thee from injoying that light, and receiving that good which thou hast need of, there is no sinne that hath beene committed, can stand betweene thee and eternall life; be thy corruptions never so many for number, never so vile and strong for nature, never so long for continuance in them, and all those old bruises, and old lusts of youth, which make thee say, can the Lord pardon me, and is it possible for such a wretch as I am to have mercie, that have all these corruptions? I answer, it skils not what thy sinnes be, see thy faith and repentance bee found, it matters not what thou hast beene, a rebell even against God, if now thou canst beleeve and rest upon God, and repent thee of thy sinnes.

Quest. But now the point growes on, the soule is in some reasonable manner satisfied, that if it had faith, then it could be satisfied; but many seeme to have faith, and have it not; if my faith were true, I could gaine some found comfort to my selfe, that all would goe well with mee, but how shall I know that?

Answ. I answer, I confesse that the faith of the most men in the world is but a meere delusion, as I shall discover

discover in the next use of reproofe: but that thou maist be undoubtedly perswaded of the truth of this grace, that though thy faith be never so little, yet it is saving justifying faith, I will therefore lay downe some trials: I will not now intrench upon any of the particulars that come afterward, but onely lay open such particulars for triall, as are in the doctrine: I know faith purifies the heart, and workes by love, &c. and faith makes a new creature; but these come too farre off; I will onely gather somwhat from the point in hand.

First, observe the root and rise of thy faith, the cause by which thy faith was wrought, and from whence it came, and this will be an undoubted evidence, whether thy faith be good or no: therefore when thou dost begin to brag, and say, I doe beleeve, then aske thy heart this question, and say, how came I by it? prove it: have I faith? make it good then: it is not enough to say so, but let mee see that it is so; didst thou bring it into the world with thee? did thy wits contrive it? did thy parts and abilities worke it? and because thou hast more wit and learning than others, and thou thinkest it as easie a matter to beleeve, as to understand a hard writing, if it bee thus, thy faith is a delusion, and no faith at all: it is true here of faith, which *Iob* speakes of wisdome; nature saith, it is not in me; and eloquence saith, it is not in me, I know not the way to it; all these say, I have heard the newes of faith, but I am not acquainted with it, God onely knowes the way thereof, *1. Triall.*

and is the worker of it: the text saith, *Every man that hath heard and learned of the Father, commeth unto me*; the Father must first teach this lesson, or else no man can understand it; except the Father give thee a heart to know Jesus Christ, there is no power in thee, that is able to give this grace to the soule: hast thou thy faith from heaven? then it is like to bee of the right kinde, but it must bee from thence, it ariseth not from the earth, it comes not from parts, and gifts, and learning, it must come from heaven, or else it is not of the right kinde: all the coine that is currant, is minted in the tower by authoritie of the King, if not, it is not currant; in 1 *Pet.* 1. 7. the Apostle cals it precious faith, it must bee stamped by the Lord Jesus Christ, by the hand of the Spirit, it must come from the tower of Zion, or else it is copper faith, and not saving justifying faith, nor that which will stand in steed in the day of triall here, or in the day of judgement hereafter: as wee say in nature, the Alcumists are growne to that skill, that they will make Alcumie appeare to be perfect silver and gold, and much of it will beare the touchstone, insomuch that a man can hardly discover some of it, it is so cunningly made but when the fire and the hammer comes, it will beare neither of them: but the true gold comes from the gold oare, and will endure the fire and hammer; the alcumie gold comes not from the right place where the gold is, it comes not from the minerals, from the golden mines: so there is a great deale of this alcumie faith, for the world

world is come to this passe, that they have a faith of their owne fayning, and it is ready to couzen the touch, I meane of able judicious Christians; but now this faith never came from the right place, for if it were right, it must come from the mine of mercie, and from God, and the worke of his Spirit; from thence thou hast it, if thy faith bee sound; *Rom.* 10. 17. *Faith comes by hearing the word*; faith is not in us, it comes to us, it is not wrought or purchased by our owne worthinesse or power, the word is the conduit to convey it, but the Spirit of the Lord Jesus is as the fountaine that sends it into the soule; so that you must not thinke to have faith here first; but hast thou found faith here first, then it is not of the right, but if the good Spirit of the Lord hath wrought upon thee, if it be so, then thy faith is right: but some will say, we heare the word diligently, and we doe attend upon God in his ordinances, and have wee not faith? I answer, hearing is the meanes to convey it, but it is the Spirit of the Father that conveyes it by the meanes; and that Spirit thou must receive by the meanes, if ever thou have it, there is the pitch of the point.

But how shall we know when the Spirit of God is pleased to worke this in our soules, and to put it into our soules by hearing? *Object.*

There is all the difficultie, and it is worth the while to consider sadly of it, for I know the worke of Gods Spirit by the word in the soule, by these particulars: *Anf.*

First, the Spirit sheweth to the soule of a poore 1.

sinner, that hee hath no faith, nor no abilities to worke it of himselfe, this the word workes first, but we are not yet at the bottome.

2 Secondly, when the Spirit hath shewed thee that thou art an unfaithfull soule, and that thou hast no power to worke it of thy selfe, then the Spirit of the Lord by the word breathes upon the soule of a poore sinner, and by the sweetnesse thereof overmasters, and breakes downe all those secret cursed distempers of heart, that brought under the soule, and kept him in himselfe: every man is brought in bed with his corruptions, as *Iob* speakes, namely thus, *The Spirit of God in the word drives the soule to a restlesse disquiet, and makes him see that hee must not stay here, but hee must seeke out, and goe from hence, and seeke for another condition, or else hee must perish for ever:* rest not here, saith the Spirit, you must bee gone; and the soule saith, If I rest here, I am an undone man; therefore hee will out and seeke for another condition.

3 Thirdly, as the Spirit of God doth overpower those distempers, and drives the soule to a restlesse condition, till it looke out for a better condition, so lastly the Spirit of God shewes that poore soule an impossibilitie of finding mercie, but from God, and therefore turnes the face, and sets the frame of the heart that way, to looke God-ward, and to be for God, and this is the meaning of that place, *Iohn* 16. 9. when the Spirit of God comes to bring faith and peace to the conscience, the text saith, *Hee shall convince the world of sinne, be-*

cause

cause they beleeved not on him; this place implies two things:

First, the Spirit of God sets downe all sinfull carnall pleas and pretences that the heart can make, and perswades the heart, that he is in a sinfull and most lamentable estate and condition, and must change. 1

Secondly, it convinceth the heart, that there is good to be found in another, and with that the heart is turned that way, to looke towards a Saviour, and to wait for him, till mercie come from thence; and then if thou canst say this to thy soule, The truth is, Lord, I was an unbeleever, and an unfaithfull creature, and the Lord made mee see it, and left me not there, but by the power of his Spirit, and the ministery of the word, he drew me from thence, and laid fast hold on me, and left some remembrance of his indignation upon my soule, and made me restlesse in my selfe, and opened mine eyes to see a better way, and said, thou must goe on in another way, and in a better way, and so opened to me a glimpse of his mercie and goodnesse; so that the soule is now comming on to God; where this is, it will never end; but the Spirit of God will worke faith, and faith is now comming home to the soule, and the soule will come home to the Lord: conversion is nothing else, but a setting of the soule for God, as it is plaine in all the phrases of the Scripture; this is the first triall. 2

Secondly, if thou wilt judge thy faith, whether it is true or noe, doe thus; faith makes choice wholly 2. *Triall.*

wholly of Christ, and resolves to match with Christ onely; the meaning is this, it chuseth Christ wholly, for now the match is made up, when once the soule comes to beleeve; the preparation to the match, was before in desire, &c. but now the match is made up, and now the soule makes choice of Christ, as he on whom he will bestow himselfe: he chuseth Christ wholly, and that you shall perceive thus; when he is thus cald home by faith, whatsoever it is that Christ brings, the soule chuseth all of that; whatsoever belongs to a Christ, and is of Christ, and in Christ, he chuseth all Christ: Christ is not only the Saviour of all his, but hee is the God of all grace, and hath grace to bestow upon the soules of all those that beleeve in him: now faith chuseth the holinesse of a Christ, and whatsoever grace is in Christ, the soule chuseth that as much, if not more, than pardon of sinne, and removing the guilt of sinne: there is the authority and rule of Christ, and faith chuseth that, and had rather to be under the government of Christ, than under any other Scepter in the world; and faith chuseth the life of Christ, whatsoever life Christ lives, that life faith will chuse: the woman is now content to conforme her selfe to the estate and condition of her husband, she must not thinke to live as she list, and to be in this place, and that place, and that fashion: therefore thinke of it, that thou didst never as yet beleeve in a Christ, except thou didst chuse the patience, and holinesse, and meeknesse of a Christ, and the rule and life of Christ: many Lords have ruled

ruled over us, saith the text, when thy cursed corruptions come, and would rule thee, if then thou art content to bee ruled by a Christ, and to live, and converse as he did, this is an undoubted argument, that thou chusest Christ aright: nay thou must chuse the shame, and disgraces, and the crosse of Christ, and the crowne of thornes too, that is, that whatsoever it is that comes with a Christ, thou must make choice of it, and say, I will have Christ, and all that comes with Christ; as it is with a woman that marries a man for better for worse, with all wants, and faults, and miseries; so the Lord Jesus Chiist doth with us, he chuseth us with all our miseries and disgraces, a poore meane Christian, a man of no parts nor place; yea howsoever you bee, Christ chuseth your with all these, and he loves you never the worse for these: and if thou chuse Christ aright, thou wilt not say as the Jewes, *Come downe from the crosse, and wee will beleeve in thee*: thou must not thinke to have a Christ, and no troubles nor disgraces with him, no thou shalt never have a Christ upon these tearmes, but thou must chuse Christ wholly, and all that comes with him; this cuts the throats of many that doe not chuse Christ aright, but their honours and ease; this is no beleeving, but a meer delusion: in *Heb.* 11. 25. 26. when *Moses* was there to make his choyce whether hee would bee the son of *Pharaohs* daughter, and have honours, and delights in the Court, or bee a persecuted Saint of God; the text saith, *Hee chose rather to suffer adversitie with the people of God, than to bee*

called the sonne of Pharaohs daughter, hee chose them out of judgement, and accounted the reproaches of Christ greater honours, than to be so and so: He did not chuse an honoured and an advaneed Christ, and an enriched Christ; but he chose afflictions, and the like; may hee accounted them greater honours, than all the honours of Egypt: so wilt thou doe, if thy faith be sound and right.

Secondly, as thou wilt chuse all Christ, and whatsoever comes with Christ; so there must bee nothing on thy part that must hinder the match, but thou must forsake it, and cast it away, and let it rather be taken from thee, than thou to be taken from thy Saviour: As a man will not chuse his lusts if he were an adulterer before, because they will hinder him from receiving the chastity of a Saviour: Therefore he that will bestow himselfe upon a Saviour, he cannot but refuse that adulterous course which would hinder him from matching with a Christ: and the ambitious man will not now chuse his honours, but hee will cast away his pride and ambition, and advancement, because these will hinder him from receiving the humility of a Saviour. As a woman will be content to take her husband for better for worse, so also she must be content to cast away whatsoever may hinder her from him, and shee will forsake friends or honours, or any thing that may hinder her from her best beloved; so if thou wilt chuse Christ wholly, as thou must take a Christ, and all that comes with him, so thou must cast away whatsoever may hinder thee from receiving him;

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as *Ruth* said to *Naomy*, *Ruth* 1.16. *Intreat mee not to leave thee, or to returne from following thee; for where thou goest, I will goe; where thou lodgest, I will lodge; thy people shall be my people, and thy God shall be my God*; so saith the soule: If lust and pleasure, or the world, or any darling delight come and perswade thee to set up thy selfe in stead of Christ; the soule saith, I have chosen a Christ, and therefore intreat mee not to forsake the humility, and chastity, and meeknesse of Christ: for I will live and die with him, hee shall bee my Saviour and Lord for ever. The Saints of God first gave away themselves to God, and then to the Apostles; so saith chuseth all a Christ, and bestowes it selfe upon a Christ, to be ruled by him, and to enjoy whatsoever he hath, and to imbrace whatsoever comes with him, and to remove whatsoever may hinder the soule from him.

Thirdly, justifying faith beares it selfe upon the promise in all its extremities, and is satisfied with it, for you know it is called resting; as if hee had said, here will I rest for ever. Oh, this grace and mercy, I will goe no further, it is good to be here, to be so holy, and so glorious, and so sanctified, and justified: and so I confesse that pride and unbeleefe will have his ranges, and sharke up and downe for some comfort and contentment in the world, and haply by base means: but whersoever saving faith is, when it feels these, it opposeth them, and breakes through them to come to the promise, and saith, now I see what you doe; rest is not in the world, nor in profits, nor in honours, 3. *Triall*

nours, nor parts, nor abilities, nor any outward thing, but in the promise, and the promise is the portion of the soule, and that by which it lives, and the stock of commoditie which the soule trades withall; as a mans trades and his lands are his livings; though haply a friend may give him something else sometimes, yet hee lives by his owne means. So the faithfull soule will take what God gives, but it lives by the promise, and by the loving kindnesse of the Lord, that is the maine life and maintenance of the soule: as it is with a woman now married to a man; you would account it a strange thing if shee should goe away to another womans husband to aske for her releefe, this is an adulterous wretch, but the wife goes to her husband, and if there be any provision to be made, shee goes to her husband to provide it; and if any debts be to bee paid, her husband must pay them, and hee must pay all, and doe all, she relies her selfe upon her husband: So when the heart pretends great matters that it loves Christ, and yet will have his backdoores, and hee must live by his wits and his shifts, this is an adulterous heart: It is rather of a harlot to his lusts, than of a holy chaste man, that is espoused to Christ: so it is with a faithfull soule; if he hath any wants, Christ shall heare of him; and if any trouble or distresse, faith sends to her husband, the Lord Jesus Christ in heaven, and layes all the weight upon him; if any succour comes in by the way, the soule takes it thankfully from God; and in the meane time he lives by the promise: as in

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the 1 *Sam.* 30. 6. when *Zicklag* was burnt, the wives and children taken captives, the people much grieved, and *David* much distressed, yet the text saith, that *David comforted his heart in God*, there was faith indeed: so the wife, haply her father or her mother dies, yet shee comforts her selfe in her husband; so the soule faith, the Lord is better than all outward comforts, and all honours, and all friends and means under heaven: in a word, these two passages will bee of great use.

First, if in the want of all these, thy soule can be satisfied with a Saviour, and with the promise in him: 1

And secondly, if in the presence of all thy soule stands onely to, and rests it selfe upon a Saviour, it is an undoubted argument that thy faith is right. I doe not deny but that there are pranks and fetches of flesh, and flesh will have his bouts, yet take away all from a Christian, and his heart is satisfied with Christ; and he goes to, and rests upon, and is satisfied in a Christ; but if thou beare up thy heart with other businesses, resting upon thy gifts, and parts, and pompe, and place, then thy faith is naught, it rests not upon Gods free grace, but upon it selfe, and upon some broken reed which will faile thee. When a man hath the world, and honours, and pleasures to stand by him, he goes on cheerfully and comfortably, but when these are gone, all his comfort is gone, then thy faith is naught; for if thou hadst rested upon the free grace of Christ, thou wouldst have been 2

contented and comfortable, though all honours, and the like had beene taken from thee; but alas, this is our misery, wee sit downe *Rahell*-like, and will not bee comforted, because honours, and friends, and meanes are not; well, goe thy way, thy faith is naught, it never as yet rested upon a Christ: who would have continued any comfort to thee? The conclusion is this, the soule must bee perswaded by the spirit of the Father: therefore nothing is the author of faith, but the Lord. Faith must come from Heaven, and from the Spirit of God, in the Word, if ever thou have that faith which will doe thee good. Secondly, the soule was effectually perswaded, and therefore chuseth a Christ wholly. Thirdly, it rests upon his free grace, and therefore is fully contented with it.

Vse 6. In the next place, it is a word of just reproofe, and the former Doctrine is a bill of Inditement against multitudes of men, that were never yet partakers of this blessed worke of Grace; they are not far off, but in the very bosome of the Church of God, they are to this very day unfaithfull. It is a foolish delusion of many, who thinke that onkly Sithians, and Parthians, and Turkes, and Pagans, want faith; this is an idle dreame, and a doating conceit, and prevailes too much even with those that thinke themselves some body, and are in high place: Oh, let not this delusion prevaile with your judgements, for the former Doctrine comes as a swift witnesse against such as looke

looke high, and profeſſe gloriouſly, and thinke their penny good ſilver; yet the former truth I ſay, is that which teſtifies to their faces, and to their conſciences, that there was never one dramme of ſaving faith wrought in them: Woe therefore to their ſoules for it, and to all ſuch, whoſe conditions ſhall bee found to bee ſo; yet this is not the greateſt of their miſery, for althouhh they are in this condition, yet they will not ſee it, nor bee perſwaded of it, when their owne lives can teſtifie to their faces, and alſo proclaime to all the world, that there is no faith in their hearts, and Gods people mourne for them, and cry to God for them, and ſinke under the burthen of their miſerie; yet it is ſtrange to ſee how people will beare up themſelves with a blinde boldneſſe, and a wretched carnall confidence, and conceits that they have faith: It is true ſay they, our lives are not ſo holy as they ought, and our workes are not ſo good as they ſhould be; therefore we truſt not to our workes, but to Jeſus Chriſt; he came to ſave ſinners, and we truſt in him: and all the worid, nay all the devills in hell ſhall not perſwade us to the contrary, but we will beleeve in our Saviour. If we ſhould goe from man to man, and from houſe to houſe, and call at every mans doore and ſay, are there any beleevers here, they are at daggers drawing preſently, and ſay, are not we all beleevers? and we hope to goe to heaven, as ſone as the proudeſt profeſſor of them all: many ſoules periſh this way, and goe downe to hell hood-

winckt,

winckt, and never know where they are, untill they come in the bottomlesse pit, past hope, past helpe.

I hope you will confesse this, that to beleeve is more than to say so, or to thinke so, or conceive it in a mans minde: nay it will cost you much labour before that day come, that those proud hearts of yours be humbled, and those distempered soules of yours that are fastned to your lusts and corruptions, be brought to beleeve, and to bee effectually perswaded by the Spirit of the Father, and that those doubting and staggering soules of yours be brought to rest upon free grace in Jesus Christ. Oh, how few finde this worke, I can scarcely tell whether to make it a matter of lamentation, or of reproofe of those that thinke they have faith, and have it not: I am afraid that too many of you will finde the want of it, when it is too late: If ever this Doctrine were needfull to be pressed, then now especially in these times; that so if it were possible me might shake the carnall confidence of most men: Suffer mee therefore to goe on plainly in this use of reproofe, and let me doe it in two particulars.

1 First, I will shew and prove that many that live in the bosome of the Church, have not faith.

2 Secondly, I will shew who they be in particular that have no faith; which things being opened, then I hope every man, but especially such as God shall blesse this truth unto, shall be apprehensive of their condition, if they will deale plainly with their owne hearts.

First,

First, let me lay the inditement, and shew that many that live in the bosome of the Church want this saving faith, Scripture and reasons are pregnant here: for the first, that many, not onely pagans and heathens, but you which live in the bosome of the Church of England, have not faith; as *Esay* 53. 1. *Lord who hath beleeved our report, and to whom is the arme of the Lord revealed?* this beleeving spoken of, is saving faith, and it was so hard to be found, that though *Esay* were a man of admirable parts, and one that spake in a most admirable manner, yet faithfull men were so few, that hee could see none; therefore he goes up and downe, as it were, to inquire for beleevers; is there any one in this family that beleeves? therefore hee saith, *To whom is the Arme of the Lord revealed?* that is, the power of God in the Gospell, thats the thing you must take notice of: you that are wise, aske this question, did God ever reveale himselfe to thee, to pull downe thy proud heart, and the heart of your wife, or your husband? &c. Christ found hard measure here, *Iohn* 1. 11. *He came to his owne, and his owne received him not*; the Jewes were cald his owne people, he did not come to strangers, to pagans, and infidels, but to his owne, upon whom hee had bestowed many meanes, and whom he had carried upon eagles wings, and to whom he had communicated many rich tokens of his love; yet how did they use him? even they received him not, not only some few of them did not receive him, but the whole body of the Jewes, the whole nati-

on and people of the Jewes did not receive him; indeed some few did receive him, but the whole masse of the Jewes did refuse him, nay they confesse it themselves, as *Iohn* 7. 48. when the rulers had sent to take Christ, and in stead of bringing him, they returne wondring at him, and said, never man spake as this man doth, but said they, doe any of the rulers, and of the Scribes, and the Pharisees beleeve in him; it was then the fashion not to beleeve in Christ, it was the common road, and the common case; nay the sinne and curse that lyes upon the Jewes, proclaimes it at this day, they that were his owne, and are his owne by election, *Rom.* 11. 20. even they have rejected him, the rout, and crowd, and the whole frame of the nation refused him, reserving only some few: now did they refuse Christ, and doe you thinke, that wee are privileged from this sinne? are wee exempted from it? no surely, the Jewes for the maine body of them were unbeleevers, and are wee better than they? wee have the same corrupt natures, and they had the same meanes that wee enjoy; nay of them came the law and the promises, and of them Christ came, yet they beleeved not in a Christ, therefore they are broken off, and so are gone from Christ, and so from eternall life; it is very true, Christ hath his time, wherein hee will reveale himselfe to these againe, but as yet they are fallen off from Christ, though they had the truth; therefore what may wee thinke of our selves, and if any man thinke that we are better than the Jewes, consider then what the Apostle

propheſied

prophesied of these times, 2 *Tim.* 3. 1, 2, 3, 4, 5. *verses, In the last dayes shall come perilous times, for men shall bee lovers of themselves, covetous, boasters, &c. disobedient to parents, unthankefull, unholy, having a shew of godlinesse, but denying the power of it*; this is our times right, having toyes, and trifles, and deny the power of godlinesse, it is made good in our eares, and in our eyes this day; and so it was in all the earth, as *Luke* 8. 15. there were foure sorts of hearers, leaving out the stragglers, that would never come to the hearing of the word, for these were constant hearers, and yet but one sort good, and yet there were three times so many more of all these three sorts, as there were of the good hearers; and therefore there is scarce one to ten in that proportion, nay in this last age of the world, when men shall bee full of the knowledge of God, *Ezech.* 47. 4. and when the waters of the Sanctuary shall run from the anckles to the chin, and men shall abound in knowledge, and when God shall bring home the people of the Jewes and Gentiles both together; yet even then marke what our Saviour saith, *Luke* 18. 8. *When the Sonne of man commeth, shall he finde faith on the earth?* speaking of the power of prayer, and the vertue of it, when it comes from faith, hee saith, shall hee finde faith on the earth? a man would thinke, that then there should have beene many faithfull people, and many praying hearts, but if there had beene any, Christ would have found it; but the text saith, shall Christ finde faith on the earth when he comes; so *Matth.* 24. 38. *as it was*

in the dayes of Noah before the floud, men did eat and drinke, marry, and give in marriage, and knew nothing till the floud came, and tooke them all away; so shall also the comming of the Sonne of man be; how? namely thus; this text opens the former, there will be such a common kinde of luke-warmnesse, and formality amongst people, that all shall have the name of profession, and a shew of godlinesse, and yet all almost want the pith and kernell; for as in the dayes of *Noah*, they would not be perswaded that the floud would come, though hee preached and gave warning 120. yeares together, they knew nothing, that is, they beleeved nothing; so also shall it bee in the comming of the Sonne of man, they shall not beleeve the truth of his comming, nor that which might fit them for his comming; therefore as *Ieremie* saith, *chap.* 5. 1. *Run to and fro by the streets of Ierusalem, and know and inquire in the open places thereof, if there be any that executeth judgement, and seeketh the truth*; so may I say, is there any that beleeves? I know God hath his number every where where the Gospell is, but there are many places where a man shall scarcely finde any one that hath true and saving faith or grace: the reasons which especially make the case cleare, are three, in which it is plaine, that this great worke is hard to bee found, even amongst those that enjoy the meanes; the first reason is this:

1. *Reason.* First, because it is a wonderfull difficult matter to convince a naturall man, and to perswade him of it, to confesse, that hee wants faith, and therefore

fore he is farre enough from it: this sinne of unbeleefe is bred, and hath his abode in the bottome of the heart, and doth not so much expresse it selfe in the next worke, but in some baser workes, and yet the root of unbeleefe is hid, the fruit, and leaves, and branches of a tree are seene, but the root and sap of it is hid in the earth; so it is here, other corruptions breake forth amaine, as the drunkard staggers in the streets, the angrie man railes and rageth against Gods people, and the blasphemer ecchoes and breaths out his oaths, that a man can scarcely have any wholesome breathing by him; and the covetous man oppresseth, and the poore complains of it, these are all outside sinnes, and because every man can see these, therefore hee is the more easily convinced of these, and saith, I confesse, it is so and so, but yet no man is without sinne; &c. but unbeleefe is like a cankar in the heart, it is bred in the bowels, and therefore a man is hardly convinced of it, and hardly made to set downe himselfe this way, and to confesse, that he wants faith: and as this sinne is most secret, so it is a kinde of spirituall wickednesse, and it hath a kinde of refined villany, and hath secret passages of its owne, as a man knowes not the way of a ship in the sea, or discernes the sliding of a serpent upon a stone: so also there is a kinde of spirituall sliding away from God, and from the promise which is not seene to others, nay, scarcely can it be knowne to a mans selfe, all other corruptions are very troublesome, and disquiet a man most wonderfully, as envie eats out

the heart, and the adulterer burnes and boiles in his lusts, and the covetous man cannot sleepe, and so forth; these are boisterous in a mans soule, therefore a man cannot but see them plainly, and so it carries the heart to outward things; but this unbeleefe slides off secretly from God, and from the promise, and from the truths which are spirituall, so that a man cannot see his sinne; this is the cause of that speech, *Iohn* 16. 9. it is the cause why our Saviour Christ doth challenge that sin, where hee saith, *I will send the Comforter to the earth, and when he is come, he shall convince the world of sinne, because they beleeved not on him*; a Minister may haply convince a man of his drunkennesse, and the Magistrat may convince him of his swearing, but the Lord from heaven, by that almightie power of his, must set downe the heart, and convince it of this sinne, or else a man cannot see that he beleeves not: nay, let a man goe from pole to pole, and aske all the drunkards, and all the vile rakeshames, and tell them thus, You are a drunkard, a swearer, and the like, they say, I confesse, it is true, it is my infirmitie, and I confesse it; but tell them of unbeleefe, and they will not acknowledge that, but this fine spun wickednesse, and this spirituall wickednesse of the soule, is a meere turning off from God, and so from Christ, and the truth, and the promise, and therefore not easily discerned.

2. *Reason.* Secondly, as it is hard to see the want of this grace of faith, so it is marvellous difficult to see the use, and need, and benefit, and helpe, that will come

come from this grace; nay, wee are more ready to bee perſwaded of the need and benefit of any grace naturally, than of this grace of faith; as an ignorant man, and a weake man, when he is asked a queſtion, and a point of diſpute, hee ſaith, Oh that I had learning, and were able to diſpute; the reaſon is, becauſe hee is ſenſible of his want of knowledge in that kinde; and when a poore Chriſtian comes to joyne in prayer, and in conference with others, it may be his abilities are ſmall, and when he heares ſuch a man pray ſo holily, and able to give ſuch wholeſome counſell, hee ſaith, Oh that I had that gift in prayer, and thoſe parts and abilities, what a happy man ſhould I be, he is ſenſible that hee wants the power of prayer, and abilities to conferre, and all this while he ſaith not a word of his unbeleefe, he complains not of that; the reaſon is, becauſe all thoſe abilities that carrie a man to his duty towards men, we are more ſenſible of the want of them, becauſe that our credit and reſpect lies upon them; becauſe a man thinkes, if he want theſe, it is a diſcredit, and hee ſhall want that reſpect that he might have, therefore becauſe theſe carry a man to his duty towards man, and make for our credit, wee are ſenſible of the need and uſe of them: but faith in the next worke of it, is to cloſe with God, and to faſten upon him, and to rely upon the precious promiſes, all theſe are beyond the reach of the world, and unbeleefe is the withdrawing of it ſelfe from God and Chriſt; now becauſe unbeleefe doth not ſo much hinder us in our duties towards man,

and

and becauſe faith, I meane, in the next worke of it, (for faith doth fit us for duties, and the like) but becauſe faith in the next worke of it, doth not ſo much furniſh us with abilities to carry us outwardly towards man, and alſo becauſe unbeleefe hinders us not in the ſame, therefore wee are not ſenſible of the need and uſe of faith, nor of the hurt and the danger of the other.

3. *Reaſon.* Thirdly, hence it followes undeniably, that as a poore ſinner is hardly brought to ſee the want of faith, and ſees leſſe need of faith, than of any other grace, becauſe hee hath leſſe need of it outwardly in the next worke of it; therefore a Chriſtian beſtowes leaſt care and time about faith, and hath ſmall and feeble deſires after it, and little care to get it: but it is plainly proved before, that a Chriſtian is hardly convinced, that hee wants faith, and ſeeth leſſe need of faith naturally, than of any other grace, and therefore hee hath leſſe care to get it; for that which a man ſeeth but little need and uſe of, that he hath leaſt care to get; this I deſire to make uſe of, and ſo I deſire my fellow brethren and Miniſters; this is the common courſe of the world, take a ſinner whoſe eyes God hath opened, and revealed his ſinnes and corruptions to him, and let him ſee his wrath from heaven againſt him, and drives a man to a ſtand, ſo that hee ſaith, if this be ſo, then I am a damned man, and ſo he is even ſtaggering; now in this extremitie, marke the behaviour of this poore ſoule, hee will doe any thing but beleeve; and ſeeke for any thing, but for faith; hee will confeſſe

confesse and crie out of his sinne, and resolve amendment, and the drunkard leaths his old company, and the adulterer will not goe after his lusts any more, and the covetous man in the horrour of conscience, will rid his hands of all his ill gotten goods, and send for one man, and call for another, and make restitution, and all this while not one word of faith, nor of going out of himselfe to a Christ for mercie and succour for him; nay, those that have beene desperat persecutours of God, and of his truth and grace, upon their death-beds they will turne to God, and love his people, and now those will pray, which formerly have scorned prayer, and they will doe this and that, and yet all this while not one word of this precious faith: the reason issues from the two former things, because they are not convinced that they want faith, and doe not see the need and use of faith, and therefore doe not desire nor looke after it: so gather up all, and the summe is this, if all men by nature are marvellous hardly convinced that they want faith, and see the little, and if all men bestow least care how to get this faith, then the case is cleare, and it is no marvell though the most men want faith: now wee have laid the inditement, and it is marvellous faire, you see, and you cannot but confesse it, for it is against reason to deny it, as some sturdy hypocrites doe, that will beleeve nothing, but what they list, and yet they will be beleevers too.

Now let us come to plead the inditment; now mee thinkes every mans heart should trem-

ble within him, and me thinkes your very countenances doe suggest what your hearts doe desire; let every man cast his head up and downe, and parly with himselfe in this manner, and say, Good Lord, is it so, that many families in the kingdome are unbeleevers, and many people in the bosome of the Church want faith, then why not my family too? if most parents want faith, then why not my parents too? and if many children want faith, then why not my children too? and if many soules want faith, then why not my soule too? nay, it is ten to one, that many that heare the word of God this day, and many that live in the bosome of the Church, want faith: mee thinkes I heare some say, and am not I an unfaithfull man yet, and doe not I; and my wife, and my family want faith yet? Oh that I could know who they are in particular that want faith, that we might know what to hold our selves to: now I will referre them to these foure sorts:

1 The first is the ignorant person.

2 The second is the carnall Gospeller.

3 The third is the meere civilized, or the judicious professour, and a man that hath a great reach for judgement and parts, and haply able to put a Minister to a set, and yet hath nothing in the world in him touching the power of faith.

4 Fourthly, the counterfeit, that hath made a vizzard of faith, and hath his alcumie faith; as I told you, the Alcumists have that skill, to make alcumie, silver, and so cunningly, that it will beare touch, but yet it is not true, because it will not beare

beare the fire and the hammer; so there is a great deale of copper faith in England, not that I speake against the Doctrine of faith of the Church of England, for we are to blesse God, that hath given the King a heart to maintaine it, but I speake of that copper and counterfeit faith, which many have framed to themselves, which is not good, for if trouble, and dayes of persecution should come, they would forsake God, and Christ, and the Gospell, and all.

Now for the ignorant person, the ignorant man is an unfaithfull man; I doe not meane a weake and a feeble Christian, and one that hath smaller and meaner parts than others have, for we all know but in part, even the best of Gods people, and the choisest of Gods Ministers, they know but in part, but I meane such as are grosly, and carelesly, and wilfully ignorant, as we are pestered with them, and I doubt not but my fellow-brethren finde much to doe with them in other places, they are content to goe up and downe as the horse in the mill, and yet know nothing, aske them what is Gods name, and what it is to hallow it, and what is to be understood by the comming of Gods kingdome, they know nothing at all, and they are wilfully ignorant, and doe not labour to get knowledge, neither doe they mourne for the want of it, this grosse ignorance is thus much, they will not suffer other men to helpe them, nor they are not able nor willing to helpe themselves: many come to our Sermons, it is little they understand, but it is lesse they remember: and if a Mi- *1. Sort.*

nister come home to their families, and catechize them Oh, say they, we are past children, wee are not schoole-boyes ever, you cannot helpe your selves, nor you will not suffer us to helpe you, you are thus ignorant, and this ignorance & faith cannot stand together; hence it is that the promises of God, and Christ, and grace, as these substantiall truths of salvation, and the truths of the Gospell, they are as a sealed letter to them; take away the name of Christ, and the name of sinne, and the name of faith, and the truths that are under these names, and the most ignorant creature understands them not, it is almost impossible to thinke that men should be so desperately ignorant; you that are masters of families, when you come home, catechize your families, and see whether they are thus or no; this may bee where faith is not, yet faith cannot be, where saving knowledge is not in some measure, I meane where the knowledge of spirituall truths is not, which may reveale to the soule the way of grace, and the meanes how to get it.

I take it, that these three things must bee in some measure apprehended of every man that hath any faith:

First, he must have a through knowledge of his sinne, and of the want of faith, and of Christ, and all.

Secondly, he must have the knowledge of the excellencie and goodnesse of a Christ, which hee wants, and he must know the Lord Jesus Christ, and the good things in the Lord Jesus Christ, which

which the soule now informed of sinne, and feeling himselfe lost, he findes a supply there.

Againe, he must be thorowly informed in the way, how he may come to Christ.

All these three must be, and are learned of every faithfull soule that ever did or ever shall beleeve; for that which a man sees not, nor knowes not of, he can never beleeve, and when a man knowes not the excellency and goodnesse of Christ, he will not rely his whole life and salvation upon him, specially if he be wise and judicious, and faith is a judicious grace: *They that know thy Name, will trust in thee*, saith *David*; and therefore those that know not Gods Name, cannot trust in him, and therefore see what Christ saith to the woman of Samaria, *Iohn* 4.10. A silly woman she was, and therefore see what our Saviour saith to her; thou poore silly creature, that ignorance of thine is the cause of thy pride; *for hadst thou knowne the gift of God, and who it is, that saith unto thee, give me drinke, thou wouldst have asked of him, and he would have given thee water of life:* had she knowne this, shee would have asked it; it is such a knowledge as will bring in faith. You that are ignorant, be humbled for this great sinne of yours which doth barre out faith: you that know not Christ, though you meet him. Looke as it is with men in darknesse, *Exodus* 10.23. *When the Lord sent that plague of darknesse upon the land of Egypt, the Egyptians saw not one another, neither did any man remove from his place for three dayes, there was no passage all that while:* so it is with an igno-

rant man that sits in Egyptian darkenesse, hee sees not the way, nor he cannot finde it, nor hee hath no power to goe on in it; he sits still, and yonder is Christ and grace, but he cannot stirre one foot, for hee is fastned to his sinne, and riveted to his corruptions, by reason of his blindnesse: See what the Apostle saith, *Ephes.* 4.18. *They were ignorant of the life of God:* from all that goodnesse and holinesse that is in God, for that is Gods life, his mercy, goodnesse, wisedome, holinesse, &c. but how came they so? through the ignorance that is in them: you that know how ignorant your husbands are at home, and how ignorant your children are, goe home and mourne for your selves and them, and say, wee are strangers from God; there is a great deale of mercy and grace in Christ, but wee are all strangers to it; why? because we are carnally ignorant, wee are a thousand miles off from him, and wee shall never have any part in him, continuing thus: you that are thus, be humbled and ashamed of it & give no rest to your soules, before the Lord awaken you, and let you see the want of this blessed grace, and make you labour to get it: an ignorant heart is a wicked heart, and if you be ignorant, it is certain you have no faith; for except you will deny the Word of God, you cannot but confesse it.

2. *Sort.* The second sort to be reproved, are the carnall Gospellers, which live scandalously, and live and trade in their wickednesse, they come and heare sometimes, and they thinke that God is much beholden to them for it, one man will sweare, and another

another will be tipsee in a corner, and beare some good will to the truth, but fall off grossly; another cheats, and cousens, and keeps false balances, and yet professeth the Gospel, and thinks it a high dishonour, if hee be not respected; now though these will come to the meanes of grace, yet if the word of God doe but reveale these mens sinnes, and sharpen a reproofe against them, and come somewhat keenly upon their conscience, they are all up in armes, and make defiance for their sinnes, and their great *Diana* of Ephesus is like to fall, and they will rather part with Christ, and Gospell, and all, than with their lusts; these men thinke they have mercie in a string, and Christ at command, and power to beleeve, and you cannot perswade them that they doe not beleeve: What? a swearing faith? and a cheating faith? and a drunken faith? the Lord keepe mee and all Gods people from it: you cannot perswade them, but that they beleeve in a Saviour, and Christ must save them: this Doctrine will dash all their vaine hopes, they that beleeve, will submit to the Spirit of grace; they that beleeve, are effectually perswaded by the Spirit of the Father, in the promise, and they are pluckt away from their lusts and corruptions; but these take up armes, and are in open defiance for their sins; they that beleeve are humbled, for faith will not grow, but in a heart that is humbled and contented to part with sinne, and selfe, and all; but these keepe both sinne, and selfe, and all: they that have faith, rest upon the freenesse of Gods

grace,

grace, and depart from their corruptions, and only cleave unto, and rest upon Christ; but these rest upon their corruptions, and goe from God, and Christ, and grace: few of these people come into the congregation; but if there be such a fellow here this day, Oh that God would meet with him, and let him see that he hath no faith; What, thou faith? faith comes by hearing, and not by resisting; faith comes by yeelding and submitting to the Spirit in the word, and not by opposing it: therefore know, that faith never came in that wretched heart of thine; 1 *Iohn* 3. 6. *Whosoever sinneth, hath not knowne him, nor seene him*; and in the 8. verse, *Hee that committeth sinne, is of the Devill*; that is, hee that makes a daily trade of sinne, and whose occupation is nothing else but rebellion, he that committeth drunkennesse, and adultery, and makes a trade of them, shall never see God, nay, he is the childe of the Devill; but he that beleeves, is not the childe of the Devill, all the world knowes that; now if thou trade thus in sinne, thou art the childe of the Devill, and therefore never hadst faith; and continuing thus, thou shalt never have it; *Iohn* 5.44. *How can you beleeve*, saith our Saviour, *which seeke honour one of another, and seeke not the honour that commeth of God?* so say thou to thy owne soule, how can I beleeve, and yet harbour my lusts, and attend to them, and doe not yeeld to the truth of God revealed, and made knowne to mee? mee thinkes these owles should not abide the light of the sunne: brethren, all that we intend towards you,

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it is, that you may see sinne, and what mercie wee desire for our owne soules, the same wee desire for you; but you must see your want of faith, before you can know the way to get faith: therefore suffer us to trade freely with you.

Oh, get you home and howle you drunkards, and swearers, and enemies of God, and of his grace; get you apart as the leper did, and cry, I am uncleane, I am uncleane: Oh that the Lord would worke upon thy conscience, and make this truth good to thy soule this day; get you now into your corners, and there cry and say, I have an unbeleeving husband; you wives joyne with your husbands, and cry with your children, and say, we are all unbeleevers, and he that beleeveth not, is condemned already. Now if any cavill be cast in upon thee, and if the devill would make thee presume, and if some carnall friends come to thee, and say, if you beleeve the Minister, he will make you goe out of your wits, and no man must have faith, but they that are of his sect: therefore say, as it is spoken of *Esau*, *Hebr.* 12.16. *He sold his birth-right for a few pottage*; and so *Iudas*, he sold Christ for thirty peeces of silver: so when the devill would cast in some temptations, and make you to presume, reason thus with thy owne heart, and say, *Esau* sold Christ, and Heaven, and Grace, and all for a few pottage, and *Iudas* was a wretch, and is now in Hell this day, and as his heart was full of covetousnesse here, so it is full of horrour in hell; but I have sold Christ for a base lust, and for my pride and envy, and abo-

minable lusts, and drunkennesse, which I get nothing by: What, I faith? nay the devils have as much faith as I have. When *Pilate* said to the Jewes, whether will you that I let loose to you, *Barrabas* or *Iesus* which is called *Christ*; they said, not *Christ*, but *Barrabas*: did they beleeve in *Christ*, which would have a wretch and a murtherer before *Christ*? let your consciences speake plainly, nay they loathed, and crucified *Christ*, and did not beleeve in him: thou saist true, thou that dost refuse the Lord *Christ*, and chuseſt thy murther, and pride, and spleene, and envy, and all, dost thou embrace a *Christ* and rest upon him? the Lord perswade your hearts, and make you know that you are these carnall Gospellers, and such as have no faith: You that have beene brethren in iniquity, and you that have beene drunke together, and adulterous together, if any of you have hearts to pray, goe and pray together, and if you cannot pray, then cry together, and say, wee are these carnall Gospellers, and these ignorant persons that have no faith: If any of you have more gifts than others, goe and pray for poore drunkards, and say, Good Lord, we have beene led by our lusts, and have made a trade of sinne, and to this day we have no faith. Oh goe home, and as you have beene sinfull together, so howle together; who knowes but the Lord may be gracious to you? If the Lord would but give you one dramme of faith, it would save you from all that drunkennesse and adultery of yours, is it not worthy the having? Oh, stirre, stirre, for the

Lords

Lords sake; and as you have provoked one another to sinne and wickednesse, so now provoke one another to goodnesse, and goe seeke God one for another, and every morning and evening pray for those sinfull soules of yours, that have beene polluted by others, and never rest till you get this blessed grace of faith, that you may bee happy by it for ever.

The third sort which we will meddle withall and discover that have no part in this saving faith, are the meere civilized and seemingly judicious professors, such as beare up themselves marvellous comfortably upon their owne wisedome and judgement; howsoever these have a name, yet it is but a name and no more: and for this man, that we may discover him, and that he may know himselfe, we will doe it in three things: 3. *Sort.*

First, I will shew him in his fashion. 1

Secondly, wherein his falsenesse doth appeare, and wherein he falls short. 2

Thirdly, wherein hee discovers himselfe to fall short. 3

First, he is a man that will deale very honestly and fairely betweene man and man; hee is not scandalous in his practices, hee is a man of good parts, and deepe understanding, and deepe reach, if you will beleeve him, and he exceeds the most, nay even the best in his private paines; he is very studious and reads much, and can remember well, and can expresse himselfe marvellous well, and so will carry all before him; nay this man is so lif- 1

ted up in his imagination, that hee could almost undertake to teach Ministers how to preach, if any man out of weakneſſe would condeſcend to him: but if you follow him home to his family, there he prayes but once a weeke, and if misery, and sorrow, and affliction come, then haply hee can pray twice, unleſſe ſome carnall baſe friend come into his family, which haply would ſcorne him and his profeſſion, then he prayes once, and ſcarcely that, becauſe hee would not offend his friend: and hence it is that poore people make this man an oracle, and this mans words, and judgement, and determinations, they are of great weight: and if a poore ſoule which can dive deeply into his owne heart, comes and queſtions his faith, and to make ſome doubt of his graces, all is in an uproare preſently; what, ſay they, ſuch a man have no faith? the Lord be mercifull to us then: if a man of ſuch judgement and parts hath no faith, then what ſhall become of us? this mans words caſt the ballance any way, and his words are of great weight amongſt the vulgar ſort of people: and hence it is that the poore ignorant creatures beare up themſelves upon this mans judgement, and ſay they, for a man to pray twice a day, it is not required, and it is more than is needfull; and if a man have a minde to ſtay at home, may hee not read the Word in his owne houſe, and get as much good by it, as by going to Church? wiſer than wee thinke ſo; and if it were not ſo, doe you thinke ſuch a man would profeſſe it, a man of parts and good judgement;

and

and many times Gods owne servants, out of the sight of their owne weakneſſe, and the diſcouragements of their owne heart; and when they ſee themſelves ſo farre outbidden by their parts, then they have ſuch a one in a high account, and preferre him above themſelves by many degrees: now ſee the guiſe of this man; hence it is that this man falls in love with himſelfe, and is lifted up into a fooles paradiſe, and he begins to admire at himſelfe, and for any matter of faith, hee doth not queſtion it, what a man of ſuch wiſedome, and ſuch underſtanding, what not he faith? he makes no queſtion, hee cannot miſſe of faith, and ſo he goes away comfortably and contentedly: thus you ſee the faith of this man.

Secondly, wee come to view and to ſee where he falls ſhort, now you ſee him: Oh, that the Lord would make him ſee himſelfe, and brethren obſerve thus much; few of theſe men are ever brought home by the powerfull preaching of the Goſpell; and the reaſon is, becauſe their owne wiſedome is beyond the miniſtery of the Word, and they ſay, ſuch a Miniſter is a good Scholer; but had hee that wiſedome, and thoſe parts, and the like: thus they reare up bulwarkes againſt the Word of truth, that it ſinkes not into their hearts; therefore to make this man knowne to himſelfe, obſerve thus much in the generall, the baſeneſſe of this mans faith, (for it is no better, but that he is deluded that he cannot ſee it) it diſcovers it ſelfe thus: it is bred in his bookes, and in his judgement, and goes no further, and it is far 2

from saving faith: therefore that the inditement may lie cleare, and that we may outbid him in his booke learning and all, know thus much, the maine ground of this mans mistake may be discovered thus: there are two things in the nature of faith: First, illumination: Secondly, application, as wee tearme it; illumination not onely is, when a man hath the common rumours, and intimations of the truths of God, in the Gospell, and knowes the reason of the texts, and the meaning of the scriptures, this the reprobate may have, and this he hath; but there is also an operation of the Spirit upon the affections, and then there comes an application, wherein the soule goes out to the promise, and takes that for his good, which is thereunto appointed: now observe this judicious man, hee hath a generall apprehension of the truths of the Gospell; but as for that speciall working upon the will, and to enter in upon the promises of God, and to have the sap and sweet of these, and to goe out to Christ, and to take all from Christ, he is a stranger to this, and it goes beyond all his booke learning; and hence it is that when the Minister comes to handle these points, he saith the Minister was something confused to day; and the reason why he saith so, it is because hee did not understand them; these men are ignorant in the spirituall turnings of the heart, *Iohn* 3.8,9. when Christ came to teach *Nicodemus*, he was at a losse, and thought that Christ spoke without booke: therefore Christ reads the lecture againe and saith, I speake of the spirituall worke,

that

that which is borne of the flesh is flesh, and that which is borne of the Spirit is Spirit: Oh, saith he, how can these things be? he could not gainsay Christ, and yet because hee could not understand it, therefore hee would not yeeld: so it is with this man, it befalls this man as it is with some wise Lawyer, hee reads over a mans writing and the leases, and hee rehearseth the tenour upon which the lands are holden, and what right the man hath to them, hee layes open all the questions of the law, and he reads his name in the will, and yet he never reads his owne name there, nor any right that he hath to them: Just so it is with this judicious professor, he is able to dispute of the maine points of the Gospell, and shewes that others have right to them, and he reads the writings, but never comes to partake of them himselfe; as it was with the wise men that came to inquire for Christ, *Matth.* 2. 1, 2. verses, the Scribes and Pharisees could tell you where Christ was to bee borne, and bid the wise men goe to *Bethlem*, but they would not goe themselves: so these men have wisedome enough to say, here is the way to Heaven; but their owne hearts are not humbled nor framed to walke in that way, and to goe home to Christ, nor to receive mercy from him. Know therefore you that are weake, that beleeving carries two things with it in the phrase of Scripture: First, the assent of a mans judgement to the truth, when a man is so farre convinced that hee sits downe, and acknowledgeth that whatsoever the Word hath revealed, his judge-

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ment faith it is all true, and yeelds fully with the whole ſtreame of his minde, this is that which the Scripture ſometimes calls beleeving, and it is nothing but the bare aſſent to the truth, ſaying, it is ſo.

Secondly, when the will embraceth that good in the promiſe formerly revealed, when the will of a man claimes Gods Statutes, and caſts his heart and hope upon the goodneſſe of the promiſe. Now the judicious profeſſour hath faith in the firſt ſenſe, hee aſſents to all the truths of the Scriptures, and acknowledgeth that they are true; the devills in hell have this faith too, and all that have no more than this faith, ſhall goe to the devill too, as *Iames* 2. 19. in the 14. verſe, the Apoſtle ſaith, *if a man ſay hee hath faith, and hath not workes, will that profit him:* and in the 19. verſe; *thou beleeveſt there is one God, thou doſt well, the devils alſo beleeve and tremble*; that is, they aſſent to all the truths of Scripture that God reveals, and this is the beleeving of this great man which wee have diſcovered in his faſhion, when a man can dive deepe into the Scriptures, and underſtand all the texts, and unty every knot, and diſpute all queſtions, and is able to judge of the reaſons of them, is this thy faith? the devill himſelfe will outbid this faith: If cunning, and judgement, and knowledge be thy faith, the devils have this faith, they know the Lord Jeſus Chriſt is the Sonne of the moſt high God, they know that the mercy of the Lord Chriſt is great, and that they ſhall never taſte of it; they know that

that the Lord Jesus shall bee the Judge of all the world, and that hee shall condemne them, they assent to it, and tremble at it. *Marke* 5. 8. when our Saviour came amongst the devils, they said, *We know thee who thou art, even the holy one of God*; and *Acts* 16. 17. there was a Devill in a woman, which was a Diviner and a Witch, and she said, *These men are the servants of the living God, which shew unto us the way of salvation*; it was the Devill in the woman, therefore the Apostle bade him go out of her, because he hindered their worke: I wish that the Devils in hell might not rise up in judgement against many of our unbeleevers, which will not yeeld to the truth of God; this is the bottome which beares up that kinde of boldnesse, which many carnall creatures have upon their death-beds, which never had the power of grace in their soules. Come to a carnall man that knowes nothing savingly and sanctifyingly, and he will say, I beleeve in the Lord Jesus Christ with all my heart, I have admired at it, and sought to know the bottome of it, and it is this, they thinke this is beleeving, to acknowledge that Jesus Christ is come into the world, and that they are not infidels, they assent unto the truth, and yeeld unto it; in their judgements they thinke this is faith, and that it is sufficient too: Oh you poore creatures that have your friends, or parents, or husbands, that thus lay hold upon Christ, and are perswaded that this is faith; understand what the meaning is, they only assent to the truth, but never make application to their owne soules.

Whats that to thee, that thou knoweſt the way to life and ſalvation, and never walkeſt in it? and whats that to thee, to heare that the Lord Chriſt came to ſave ſinners, and to know that there is mercie enough in him, and yet never partake of it?

3 Thirdly, I come to the evidences, which make it cleare to us, that he hath no more than this, and thoſe evidences are two:

1 Firſt, you ſhall finde this man paſt feare, and almoſt careleſſe, but he is without doubt of the difficultie, either of getting or maintaining his faith; hee never comes to queſtion whether hee hath faith or no, and he accounts them ſilly Chriſtians, that are ſo daily troubled and diſquieted for their eſtates, whereas he carries the matter very confidently, and ſcarcely lookes after it, but beares it out with marvellous boldneſſe and confidence, which in truth is an undoubted argument, that this man never knew what this faith was: our Saviour ſaith, *Strive to enter in at the ſtrait gate, for the gate is narrow that leadeth to life, and few there are that finde it*; and ſo the Apoſtle, 2 *Pet.* 1. 5. *Give all diligence to make your calling and election ſure*; yet this man makes it a matter of nothing; nay, when many ſeeke, and labour, and take much paines, and never attaine it, by reaſon of their former ſtrength of it, as *Prov.* 1. 28. *They ſhall call upon me, but I will not anſwer*; *they ſhall ſeeke mee early, but they ſhall not finde mee*; yet this man thinks to have it with a wet finger: that faith which is wrought by the Spirit of God in the ſoule,

ſoule, and is thereby kept, it hath daily oppoſition in the ſoule, ſo that every godly man that hath faith, he muſt fight againſt the Devill, and all enemies and oppoſitions, yet this man never comes to blowes, the Lord Chriſt found it thus by experience, and thus the Apoſtles and the Saints of God found it, yet this man hath found out a ſhorter cut, and an eaſier way to heaven, and he is not aſhamed to confeſſe it, and ſay, If a man were exerciſed in the word, and if men had but his skill, and were but trained up in his ſchoole, it were not ſuch a hard matter to get faith, and ſo it is true, for they may eaſily get that faith which thou haſt.

Secondly, follow this man home, and cloſe with him in his private chamber, and attend upon him in his other occaſions, and there he hath no power of godlineſſe in his life, he hath practice without any pith, and a courſe without any kernell, and hee performes ſuperficiall duties without any ſtrength; all his duties are as dry as a chip, only he carries all out with this, he is wiſe, and learned, and judicious, and this anſwers all; if hee doe omit or neglect duties, and doe them careleſly, this comforts him, that hee is a judicious man: it is certaine this man wants that grace which he ſeemes to have; hee that hath ſo much faith without wavering, muſt needs have his converſation anſwerable; he that hath ſo much faith in his heart, muſt needs have a gracious and a godly life; if a man have much ſap within, and no ſigne of it without, it is certaine it is no true faith, as it is 2

with a tree, the tree that hath much sap in the root, will have much fruit in the branches, and the more sap it hath, the more fruit it will have: looke as it is with the floud-gates, the wider the floud-gate is, the greater is the streame which comes thorow it; so were thy faith the faith of Gods elect, then the more faith a man had to lay hold upon the Lord Jesus Christ, the more sap and grace he would receive from Christ, and the greater would be the streame of grace that would run out in all holy obedience to the Lord Jesus Christ; but when a man brags that he hath much faith within, yet if his conversation be without pith and savour, it is nothing but a conceit, and an apprehension; as for the power of Christ, and the life of Christ, this man never knew it, nor never had it.

The fourth and last sort is the counterfeit, that hath a forged kinde of faith, in such a manner, that they will sometimes bee ready to couzen a holy judicious man, and themselves too; they exceed all the former, and there is no disputing of the difference betweene those two that are past, and this man that followes; I told you that hee was a Chymicall, and an Alcumie man, and one that hath something to say for himselfe; hee hath the picture of faith drawne marvellous curiously, and he hath the appearance of some plea for himselfe, and he hath the resemblance of this blessed worke, and that prettie lively too: of these there are three sorts; one exceeds the other in degrees, and yet all fall short of this blessed work of faith:

First,

First, the temporarie beleever, wee take him as the loweſt forme; a man is called a temporary beleever, that beleeveth for a time, and is hot at firſt hand, and admirable fierce in the purſuit of the truth, for the preſent puſh, but hee ſlides off, and goes away, and you ſhall ſee him no more; now that wee may deale home in the buſineſſe, for hee that will ſearch in a narrow caſe, cannot doe it ſuddenly: therefore ſuffer mee to lay this man open in three particulars: Firſt, we will give him audience, and heare what he can ſay for himſelfe; hee ſhall come as it were into the open court, and plead his owne cauſe. Secondly, I will ſhew where he failes. Thirdly, give you the reaſons why he fals ſhort.

For the firſt, he ſhall diſcover it himſelfe.

And for the ſecond, the word ſhall lay it open.

And for the third, I will ſhew you how, and what he is.

For the firſt of theſe, let the temporary ſpeake in his owne language, and put his plea in his owne behalfe, and give him but a faire hearing, and you ſhall have thus much of him; hee profeſſeth clearly, that hee hath not onely, as the judicious man had, an apprehenſion of the truth onely, and an aſſent that the Scriptures are cleare and true; but hee ſaith thus much, that his affections are carried on in a kinde of longing after it, and they are taken aſide, and ſtirred by the Word of the Lord, and both his heart and affections have a reliſh of the goodneſſe of Gods word; this is his profeſſion, and he will make it good to you too;

this comes ſomething neere faith, and there is ſome colour for him to plead, that hee hath ſome confidence in God; there are three things in Scripture that he ſaith for himſelfe, as *Luke* 8. 13. the ſtony ground there is the temporarie, and the text ſaith two things of him, *That he receives the word with joy, and beleeveth for a time*; theſe two things are there averred, and are in the heart of this man; the receiving of the word with joy, is the tickling of the affections, with the apprehenſion of the ſweetneſſe of the truth; and his beleeving, is not onely a bare aſſent to the truth, but a worke of the will in a kinde of hourlineſſe in application; theſe fall ſhort of the ſpirituall worke, namely thus, when the treaſures of wiſdome and holineſſe are laid open before the ſoule of a poore ſinner, and when the unſearchable riches of Gods love in Chriſt are let in, and come home to the heart of a ſtony ground hearer, the will is tickled therewith, and his inward man is ſtirred, and bedewed hourely with the ſweetneſſe thereof, this is the beleeving for a time; *Iohn* 15. 35. our Saviour ſaith, *Iohn was a burning and a ſhining light, and you were willing for a ſeaſon to have rejoyced in his light*; one man that is at a loſſe, and out of his way, or another that is benummed and ſet with cold, the one ſeeth the fire, and is content to come to it to warme himſelfe, but when it burns him, away goes he; ſo they delighted in the miniſtery of *Iohn*, and it was pretty good while it was new, but when it begun to ſcorch, then they would heare him no more: thus it

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was with those temporaries that flew off from Christ, *Iohn 6.* 34. when Christ told them, *that Moses gave them not that bread from heaven, but my Father giveth you the true bread from heaven, for the true bread is hee which came downe from heaven, and giveth life to the world*, and they said, *Lord evermore give us this bread*; but they that would ever have of this bread, they soone after vomited him up againe, and said, *This is an hard saying, who can beare it?* the second instance of Scripture is this, *Heb. 6.* 4, 5. *It is impossible for those that were once inlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted of the good word of God, and the powers of the world to come, &c.* this is such a kinde of taste, as may be and is in such a man, as shall never have share in life and salvation; as the Apostle afterwards makes it cleare, *the heavenly gift is the grace of faith, and the good word of the Lord, is the goodnesse of the word*; I will open my selfe thus, observe that this taste cannot be the taste of the understanding properly, for if hee were once inlightened, and hath tasted, saith the text, to say, inlightened, and inlightened is without sense, and makes a kinde of unreasonablenesse in the dispute of the Apostle, and therefore it is something more than the work of judging and assenting.

Secondly, it is not the digesting of the heavenly gift, for this man hath onely the taste of the heavenly gift; now a man may taste of a precious liquor, and a man may sip of a cordiall, that hath no power to make perfect use of it.

Againe,

Againe, thirdly, it is a worke and ſtroke of the will and affections: here you may ſee the carnall hypocrite even almoſt at heaven, and yet he fals ſhort, and when he is in hell, he ſhall ſay, I had thought I was in heaven, and yet becauſe I have no faith, I am now caſt downe to hell; it is thus much, when the Lord lets in a glimpſe of the excellencie of the grace of faith, and the glory of heaven, & the ſweetneſſe of the pardon of all the ſinnes of the faithfull, and the Lord lets in a glimpſe of all theſe, which goes home to the top of the affections and will, that the Lord by a ſpirituall kinde of flaſh, ſuddenly paſſeth by the will, ſo that he leaves ſome kinde of dew, and ſome remembrance of thoſe glorious things, which are thus let in upon the minde of a poore ſinner, inſomuch that his heart is marvellouſly tickled and raviſhed with it: I expreſſe it thus; as it is with the water in a ſtanding poole, and the water that runneth through a pipe, the ſtanding water ſoakes and goes down-ward, and ſettles inwardly into the earth, but the water that paſſeth by ſuddenly, leaves only a little dew behinde it, but ſoakes not at all; ſo it is with this temporary beleever, the ſtreame of the heavenly truths of the Doctrine of Chriſt paſſeth by ſuddenly, as namely, that Jeſus Chriſt came into the world to ſave ſinners, and that Chriſt came to take away the iniquitie of his ſervants, this doth paſſe by ſuddenly, and leaves a little dew behinde it; ſo that he ſaith, Oh this is good, this is ſweet! I may be ſaved too, may I not? Oh I never heard a man ſpeake ſo comfortably!

tably: this word bedewes the heart a little, but it soakes not downe, it goes not to the root of the soule, & therefore obserue it: this is a work which the hypocrite may have, only obserue thus much; he sips of grace and salvation, and makes a meale of his corruptions; but the gracious man onely sips of his corruptions, and makes a meale of grace, of holines, & mercy in Christ. Looke as it is with seed that is cast into the wombe of a woman, the seed is enough to beget some fruit; but if the wombe be a miscarrying wombe, it comes to nothing: so it is betweene the stirring of the Word in the heart of a poore Saint, and in the heart of an Hypocrite; the Spirit of the Lord workes in the heart of a Hypocrite by the Word, and is able to moysten him; but the heart miscarries in the worke, and resists, and gainsayes, and never comes to any good, hee never comes to bee a faithfull man rightly proportioned, whereas the same Spirit of God, working rightly upon the heart of a beleever, it makes him a very proportionable Christian, the other remaining but a confused lumpe. Now see what this man may doe when he comes to this, let him bee thus bedewed with this taste of the excellency of faith, and never have faith strengthned and rooted in him, yet hee will bee very eager in the pursuit of the Word, and marvellous constant in attending upon the Word, becaus it is his delight, and hee will bee marvellous painfull to get the Word; for a man will doe any thing to get his delight, and he may bee angry with such as would hinder him in the

purſuit of the Goſpell, which is his delight; this a man may doe, and yet all come to nothing, and ſo may periſh everlaſtingly; for looke what joy and delight will doe for a puſh, the ſame a carnall temporary may doe. But that this man will doe all this it is plaine; of this kinde was *Balaam* that wretched man, of whom you may ſee divers paſſages in the 23.24. chapters of *Numbers:* hee was a witch, as Divines hold, and hee was going to *curſe the people of God*; but the Lord ſtopt him, and how did he it? why, he let him ſee the excellency of the condition of the Saints of God, and ſaid, *Oh thou wretched man, loe there and behold the happy condition of my people, and ſee all the good that I have given them, and wilt thou curſe thoſe that I love ſo dearly?* Now ſee how he was taken up with it; *Oh that I might die the death of the righteous!* this was a glimpſe of the glory that was let in upon him, to ſtop him and to awe his heart, yet hee returned to his old byas againe: the third Scripture is in *Matthew* 25. 8. I know Interpreters vary in it, but I will be bold to ſuggeſt what I thinke; the five fooliſh virgins ſaid, *giveus of your oyle, for our lampes are gone out:* they had lamps but no oyle, how could they kindle their lamps except they had oyle? they had a little oyle in their lampes, but none in their veſſels; their lampes was their excellent and glorious profeſſion, and the oyle which they had was nothing but the taſte of the heavenly gift, they had ſo much ſtirring of the will and affections as might carry them on to profeſſe the truth, but they had not oyle in their veſſels

veſſels which might ſink downe into their hearts, to ſubdue their corruptions, and to quicken up their grace, they had not this power to frame their hearts ſtrongly towards the Lord, and to feed their profeſſion with conſtancy and perſeverance to the end: ſo that you ſee what hee can ſay for himſelfe; and me thinkes he ſpeakes marvellous probably: The Lord bee mercifull to us, if a man goe thus farre, and come to nothing, it is wonderfull, he is farre beyond the judicious profeſſor: Oh, ſaith he, I had a reliſh of the ſweetneſſe of the good Word of God, and a taſte of the heavenly gift, and my heart was raviſhed with the ſight of the glory of it, and I could even have gone to Heaven; now you ſee the beſt of him.

But now ſecondly, what is the falſeneſſe of this man, and wherein is his failing, and why: where he falls ſhort of faith, and what it is that would make him an honeſt man: Now the ſecond thing is this, that notwithſtanding the ſudden puſh of this man, hee will wither and will turne his backe upon the truth, and commonly he is an enemy to that truth to which his love was carried, and which was his chiefe delight; and this hee doth upon theſe two grounds commonly. 2

First, when he ſeeth the bitterneſſe, and miſery, and affliction, and vexation that accompanies the Word, hee is weary of the Word rather than he will beare thoſe afflictions that doe accompany the Word; he will follow our Saviour no longer than proſperity followes him: for he will rather

forsake Christ, than to forgoe thete: hee was made a professour all upon a sudden, and hee receives the Word suddenly with joy, when hee heares of the glorious grace and mercy of God, he saith, Oh, that Jesus Christ should come from Heaven to save sinners, and to wait upon poore drunkards, and adulterers, and vilde wretches: Oh sweet and admirable mercy, saith hee, and so all upon a sudden he turnes Christian and Professour; but if afflictions and trouble come for the truth, then hee turnes off all, Christ, and truth, and his profession and all: Oh saith he, I have heard of much comfort and peace, and that the Lord would be good to his, and would save and deliver those that trust in him: you told me so, did you not? Had you told me of shame and disgrace, and miseries which I now finde, I could have told how to answer you, and how to order all my occasions; when the Sunne riseth hot upon him, and troubles and afflictions befall him, then hee leaves Christ Jesus and all, rather than hee will part with his comforts and ease, and the like: thus it is in *Matthew* 8. 19. A certaine Scribe seeing Christ like to prove a great man, and thinking to have a good booty out of him, he said, *I will follow thee whither soever thou goest*: he thought Christ would bee preferred, and if I can but get under his wings, I shall be a made man for ever. Take heed what thou dost, saith our Saviour, if thou wilt follow mee, thou must take all miseries that come: I have not a bed for my selfe, and therefore if thou want one, thou must be content: *The*

Foxes

Foxes have holes, and the Fowles of the aire have nests, but the Sonne of man hath not whereon to lay his head: so hee was gone, and wee heare no more of him.

The second ground upon which he commonly departs is this; when the good Word of the Lord comes home close to his heart, and reads the blacke side as well as the white side; when the Word of God pursues him home to his conscience, and shewes his sinnes, and discovers his base practices, and tells him thus; it is true, there is mercy and salvation enough to be had in Christ, but there is none for such as will not part with all for Christ, nor for those that will not lose all to finde and entertaine Christ. Now when the Minister comes to shake this mans hold, and to tell him, you follow after Christ for the loaves, your profession is faire, but your heart is naught; there is no found worke nor saving grace wrought, all that you have done is lost and come to nothing; then hee is professly at daggers drawing with the truth of Christ, and saith, what is it all come to this? This man doth not preach as hee was wont to doe; what mercy was he wont to discover, and what consolations would hee reveale to all the poore servants of God? he preacheth now as if he would vex men, and not comfort them: as *Iohn 6.* 34. The Disciples were very desirous to have their meat drest for them; and Christ saith to them, I will doe it for you; *the bread of God is he which commeth downe from Heaven, and giveth life unto the world*; Oh, said they, Lord evermore

give us of this bread; well, saith Christ, you shall have enough of it, *I am that bread of life, hee that commeth to me shall never hunger, and he that beleeveth in me, shall never thirst; he that eateth my flesh shall never hunger:* the flesh profiteth nothing, the words that I speake, *they are Spirit and they are Life*; this must be done by faith spiritually: now marke these men in the 60. verse, they fall to open quarrelling and opposing; *this is an hard saying, who can beare it?* as if hee had said, you desired evermore to have of this bread, but you must bee humble and feed upon me by faith, and lay downe all confidence in parts and gifts: Oh, then they loathed this bread, and care not for it, it will not downe; this is bread that no man can digest; what, thus holy and thus heavenly minded, no man can endure it: So from that day forward they went away. So *Gal.* 4. 15, 16. the *Galathians* there did entertaine the Word of the Lord marvellous contentedly, and their hearts were ravished therewith, insomuch that they could have beene even content *to pluck out their eyes to doe the Apostle good*, and yet presently after, they would have pluckt the soule from his body, and all this was becaus hee would not dally with them, nor nourish them in their sinnes, but spoke the truth which would have pluckt away their corruptions from them. When the Prophet came to the widowes house, and bade her take meale out of the barrell, and draw oyle out of the cruise, all the while that this lasted he was welcome; but when the childe died, she saith, *Oh, thou man of God, art*

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thou come to call my sinnes to remembrance by slaying my sonne? when shee conceived that he had seene her sinnes, shee falls out with him: so it is with this temporary beleever; all the while the meale and the oyle continue, and while a Minister will tell them of ease, and liberty, and prosperity, and preach smooth things, and fawne upon them in their base distempers, and daube them up, all this while the Ministers are welcome; but if a man come to shake their hypocrisie, and when they begin to say, what, a dissembler and a cheater, and yet a professor; then they say, Oh thou man of God, art thou come to shake the hold of all the hope we have; wee are not able to endure it: it is knowne by experience that commonly such persons turne the most bitter enemies against that truth which formerly they have professed, and seemed to love.

Thirdly, how comes it to passe that hee falls short, and what wanted he? you see he had something like unto faith; the Saints of God were affected, so was he; the Saints of God had some taste of the sweetnesse of the Word, so had hee; where is the fault then? I answer, the failing was in three particulars, and they are very faire and open.

First, this was the wound of the temporary in his course, he received the Word suddenly and with joy, and so hee came not to the promise aright, but came to just nothing: for in Gods ordinary course of proceeding this is the course, where-

whereas he did receive the Word ſuddenly with joy, he ſhould haue received it leaſurely and with ſorrow, as *Ier.* 50. 4. at that time ſaith, the Lord, *The Chilren of Iſrael ſhall come, they and the children of Iudah together, going and weeping ſhall they goe and ſeeke the Lord their God, and they ſhall aske the way to Zion with their faces thitherward:* If ever you would ſeeke the Lord, and haue your faces towards him, you muſt goe weeping and mourning; and this was the way that God led them, and that wiſely too: as *Ier.* 31. 9. *They ſhall come weeping and mourning, and with mercy will I bring them:* Againe, *I will lead them by the rivers of waters, &c.* There are even rivers of ſupplications in their mouthes, they powred out their hearts there, and what came afterwards? their hearts were filled with comfort and conſolation, it is that which you ſhall obſerve; the Lord appoints this, and it is the portion which God the great Houſholder of heaven and earth prepares for his; hee prepares it for them, and therefore all you proud and ſtubborne wretches, and unbroken hearts, meddle not you with comfort: firſt be diſcomforted before ever you can bee comforted; as for this temporary beleever, his eyes were never opened convictingly to ſee his ſinnes, and his heart was never burthened with them, nor looſned from them, that ſo the Lord Chriſt and his comforts might be ſetled upon: therefore in *Hoſea* 2. 14. *I will allure her and bring her into the wilderneſſe, and ſpeake friendly to her; and I will give her vineyards from thence, and the valley of Achor for*

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the doore of hope; first in the wildernesse, and then in Canaan; first in sorrow, then in comfort; the valley of *Achor* is the valley of consternation, and then the doore of hope, this is the way toward Zion, but this temporary hath invented a new way to Zion, he doth as Ruffians doe, they will goe in the road way so farre as they finde good way, but when they come into bad way, they breake over hedges, and finde a new way, whether lawfull or unlawfull, they care not; so doth this man, he takes his comfort as soone as ever it comes, hee snatches at all the comforts of the Gospell, and thinks they are all his owne, and all on the sudden he is a forward professour at three or foure dayes warning, and his heart snatcheth at every Sermon of mercie, and he is as good a Christian by and by, as many a poore soule which hath tugged hard for it many a yeare, but his conscience was never awakened, he never felt the burthen of his sinnes, nor the wrath of God against him for his sinnes: this temporary promises to himselfe nothing but ease, and peace, and prosperity, therefore when sorrowes, and troubles, and miseries come, he goes away with as much speed as he came, like *Ionahs* gourd, that came up suddenly, and withered as suddenly: so in the beginning of the yeare hee is a hot professour, and before the fall of the leafe he is gone againe; the wound of this man was this, he wanted the worke of the law, not onely that through-worke of the law, which none shall have, but such as have faith, but also that legall worke of the law, which should

breake and hammer his heart, this is the ſtonie-ground hearer, he wanted depth of earth; what that was, wee ſhall diſpute anon when occaſion ſerves; the meaning is thus much in the generall; the plow which ſhould have given earth and mould enough, it was the ſharp law, which ſhould have torne up his proud ſturdy rebellious heart all in peeces, but this man never had this worke, and therefore his proud heart beat backe the worke of the promiſe, that it never had roome in his heart; comfort and conſolation will never ſticke nor abide upon a proud heart, nor upon a ſtubborne and unbroken heart, which was yet never broken for ſinne; plaiſters may be made, but they ſhall never finde eaſe and comfort by them as they deſire; you may goe away comforted, and ſay, God is mercifull, and Chriſt is gracious, and he came to ſave ſinners; and though our workes will not juſtifie us, yet the Lord Jeſus Chriſt will ſave us; your plaiſter will not ſticke; thus he failes in the entrance to the promiſe.

2. Secondly, he failes in his application of the promiſe, for the ground upon which he goes, or the cauſe and reaſon which carries him to roame after the promiſe, it is onely the generall notice of mercie, and of the ſalvation that God offers, the glimpſe and the ſhine whereof being let in upon the heart, and paſſing by, jogs the ſoule, and ſo the heart ſnatcheth at it, he comes to heare the abundance of mercie, and the rich redemption, and plentifull goodneſſe of Chriſt to pardon all ſinnes, (the ſinne againſt the holy Ghoſt onely excepted)

excepted) and the freeneſſe of mercy to all ſorts of ſinners, be they never ſo many for number, never ſo vile for nature; yea, he heareth that there is a fountaine ſet open for all to waſh in; when he heares this, hee ſaith, thats well, then I may come to heaven too, and there is ſome hope that I may receive mercie, never conſidereth the condicions upon which God promiſeth, and beſtoweth mercie; whereas the man that is a true beleever, hath not only a common kinde of apprehenſion of the mercie of God in Chriſt, but he hath a particular application of it; I will open it thus, that every man may take ſomething; the temporarie hath a common hear-ſay of mercie, and the common hear-ſay of mercie in the bare letter of them, as that Jeſus Chriſt came to ſave ſinners, it is in the bruit of it onely, but the humbled ſoule hath it under the hand of the Spirit, and the Spirit ſeales it, and makes it good to him, the promiſe of life ſlides and paſſeth by the temporary beleever, but now the Spirit of God ſettles it, and it takes a deep and a through impreſſion in the heart of a beleever by application, the Spirit of God only, as it were, jogs the heart of a temporarie beleever, but he ſets it on deeply upon the heart that is humbled and fitted for it, as the Angell ſaid unto *Gideon*, *The Lord is with thee, thou valiant man*; ſo the Lord ſaith to every humbled ſoule; not onely that the Lord is gracious and mercifull, for thus he ſaith to the temporarie beleever, but he is gracious and mercifull to *thee*, and hee will ſpeake peace and comfort to *thee*,

which hast spoken trouble and terrour to thine owne heart; as in the 1 *Cor.* 2. 12. *Wee have not received the Spirit of the world, but the Spirit which is of God, that we might know the things that are given to us of God*; God not only gives us good things, but he hath given his Spirit, that we may know, that it is he which hath given us these good things.

3. Thirdly, and lastly, this temporary beleever failes and fals short upon this ground also; I told you the soule is effectually perswaded to rest upon the free grace of God, and to fall into the armes of his mercie; now the temporary failes also in the worke of relying; that which feeds his hope, and stayes his heart, is nothing else but the taste and present sweetnesse which he had in the promise; he relyes upon the taste and sense which hee had by the sip of the promise; and hence it is, that when the taste is gone, the sweetnesse of the present push is gone, that then there comes trouble and sorrow more heavie, and more able to vex him, than all the other was to comfort him; then hee begins to repent him of his match, and thinkes that all his profession will not quit cost; now when that taste and that comfort which he had, failes him, and sorrow and afflictions come and overpowers his sweetnesse and comfort, then hee fals away: but a man that hath true saving faith, rests himselfe not upon the taste and sense of this good, but upon the goodnesse of God in the promise, and upon the all-sufficiency of God in the promise; he seeth more good in the promise, than in all the contents of the

the world, and hee seeth more certainty in the good of the promise, than in all the good things here below; and therefore he will rather lose all than the promise, and will rather trust to the goodnesse of God in the promise, than to any thing else besides; though riches bee never so great, and honours never so glorious, yet the faithfull soule knowes that the world promiseth much, and performes little, and it couzens us; but the Lord is true in all his promises, and what he hath promised, the soule beleeves: therefore saith he, though my sense, and taste, and all faile, and if many sorrowes and miseries come, yet I will rest upon the promise; for there is a greater good in the promise, than in all the world besides: to this I may adde the other, which I call the discouraged hypocrite, as there are too many of them in these dayes, such as heretofore have carried a faire sayle in the wayes of godlinesse; but when his honour and credit dies, hee goes away: some have died for griefe, they are all to bereferred to this ground; so long as the winde lasted he stayed it out, but now hee is not able to hold up his head, unlesse he be lifted up by the chinne, and by the comfort of his profession: but he that is a gracious man, though all the frame of Heaven and Earth stagger, yet he is supported and beares up himselfe upon the promise, if it bee a saving worke: I know he may stagger, yet hee recovers himselfe, and at last lifts up himselfe upon the promise. A skilfull swimmer useth his bladders, but yet if they faile, hee recovers himselfe upon

the ſtreame, and beares up himſelfe upon that: ſo the gracious heart is content to uſe comforts, and contentments, and whatſoever hee hath to beare him up with more eaſe; yet if all theſe bladders breake, and if all friends, and meanes, and honours goe, and if heaven and earth meet together, yet hee is able to caſt himſelfe upon the ſtreame of the promiſe, and ſo to goe on cheerily, as *Pſalme* 73. the Prophet ſaith, *I am thus and thus, the bread of affliction is my meat, and teares are my drinke, and I am buffeted every morning; if the wicked rout and revell it, and have more than their hearts can deſire, then have I waſhed mine hands in vaine, it is better for me to be as they are, than to be as I am*; he began to ſtagger, and he was at a ſtand, yet hee ſaith, *God is good to Iſrael, though perſecuted and afflicted, yet God is good to Iſrael:* nay, in the 26. verſe he ſaith, *My heart had failed, but God is the ſtrength of my heart, and my portion for ever*; as if hee had ſaid, the heavens and the earth may haply ſhake and ſhrinke, yet ſo long as God is ſtrong, my heart is ſtrong, and ſo long as he remaines, my comfort will continue even for ever: though a man, eſpecially if he be ingenuous, may ſhrinke under diſgrace, yet hee beares up himſelfe upon the promiſe, and though he loſe his life, yet hee ſhall not loſe a Saviour, therefore he ſtayes himſelfe upon him: thus you ſee where this temporary failes, there is no great matter in him, but that it is ſtange to ſee what a man will doe for a puſh; we leave him, and only intreat the Lord to be mercifull to him, and let him ſee himſelfe; if there be

be any of this kinde here this day, doe not goe away, and say, to heaven I must, all on the sudden, because I have a little taste of the word: no, no, thats not the way, it will cost you dearer than so, rather goe and see thy sinnes, and breake thy heart for them, and then there may bee comfort and consolation for thee: God hath the garment of gladnesse, but you must be in heavinesse first; you may goe on as you are, but then you shall never come to happinesse.

The second sort of counterfeits, is the sturdy hypocrite; let us shew you first what wee conceive of him, and how we tearme him; I call the former a faint-hearted hypocrite, he must have his *Aqua vitæ*, and his cordials of comfort ever with him, and God must provide a dish of comfort for him, or else hee shall never have his custome: but this is a sturdy hypocrite, and one that will not out of the pit for a small matter, but he will stand his ground, as a man doth in warre, and will undergoe much trouble, and stand stoutly in the profession of religion, and yet though he be somewhat stout in his way, yet his heart is naught too; and that you may know him, and that hee may know himselfe, let us doe three things: 2. *Sort.*

First, let us see what he can say for himselfe.

Secondly, wherein his falsenesse appeares, and the evidences of it.

Thirdly, the difference betweene him and a beleever indeed.

First, what this man is, and how farre he goes, I cannot I

cannot better plead for him, than he can plead for himselfe, and what he saith, you may beleeve him, he professeth tis true indeed, the temporary did meerly couzen himselfe, because he was cheared, before he was humbled and abased: but for his part he knowes how he came by his faith, it cost him hot water before he had it, he had his evidence with much labour, and therefore this is his comfort, hee hopes it is good, and of the right kinde, for, saith he, the Lord hath opened mine eyes to see my selfe, and to discover my sinne unto my selfe, and made knowne the vilenesse of my sinne, and my misery by reason of the same, the word of the Lord was as a hammer to this stubborne heart of mine, I had almost the heart of a Devill, but the Lord met with me, and broke me in sunder: nay, it was a fire to let in the flames of hell into my conscience, thus I came by my faith: so that seeing my sinne and my vilenesse, I see a need of a Christ, and I see such a worth in a Christ, in so much that he hopes and professeth, that all the shame and disgrace that can befall him in a good course, shall never daunt him from that good way which hee sees chalked out before him: nay, and that which is the pinch of him, hee hopeth hee shall rather dye, than renounce that fruit of the Gospell which he hath received, and which hath comforted his soule: thus now hee hath beene humbled, and hath seene a need of Christ, and he may dye in the defence of the religion hee professeth, and yet never savingly beleeve in the Lord Jesus Christ, nor partake of the mercie

mercie and goodneſſe in him : 1 *Cor.* 13. 3. there the Apoſtle ſaith, *though I give my body to be burned, and have not love, it profiteth me nothing :* it is a rule in Logicke, thoſe disjunct propoſitions both parts whereof are true, the whole muſt needs bee true ; if either part be falſe, then the propoſition muſt needs bee falſe ; if the poſition bee true, then both parts are true ; as in this poſition, I am not a rich man, and yet I am a poore man, both parts are true ; ſo it is in this poſition, I may give my body to be burned, and yet I may want love, both parts are true ; then it is plaine that a man may dye in the profeſſion of religion, and yet bee damned when he hath done : thus much for the proofe of it by Scripture, the reaſons that doe confirme it beſides many other : the maine argument is this, there are many things in the heart of a wretched man, which will make him die rather than forgoe his profeſſion. A man ſturdily proud may give way to be burnt, and to dye for faction, &c. hee dyes onely to content his owne proud heart, not becauſe God requires it, and that God may be honoured, but only in ſturdineſſe of heart, and becauſe he will dye in that profeſſion wherein he hath beene brought up.

Secondly, his falſenеſſe doth appeare in this, howſoever afflictions and perſecutions cannot pull him from the truth, yet eaſe, and profit, and pleaſure, and luſt will ſuck out the heart ; theſe troubled him not, becauſe he had them not ; but when he hath had them and felt the ſweetneſſe of them, he is thereb overcome, and ſo forſakes re- 2

ligion and all: Thus the devill hits him in the right nicke, the devill could not dampe him with troubles and with perſecutions and diſgraces, but the devill provides dainties for him, and there he eats and ſurfets, and kils himſelfe; theſe take off the ſoule from Chriſt, when all the perſecution in the world cannot daunt him. Take a man that is ingenuous and hath a ſtout heart of his owne, haply he is called to battle, and he ſcornes to be outbraved by any man; but when you cannot prevaile this way, yet by fawning and flattering, you ſhall turne him which way you will; the onely way is to flatter him. This is the reaſon why many a man that hath gone farre in the profeſſion of religion, and hath ſtood ſtrongly for it, yet when ſome have come and given him a bait, hee lies downe upon his belly and will doe any thing: as it is in fiſhing, a man doth not catch the fiſh, by beating the water with his rod, but by baiting his hooke; ſo it is with this man, the bait catcheth him, when the hook could not. We have an old parable of a traveller, the winde though it blew and bluſtered, yet it could not pull away his cloake, but hee held it ſo much the faſter; but when the Sun ſhined hot upon him, he threw off his cloake and coat and all: when a man hath no honours, then perſecution makes him hold the cloſer to the truth, but when the fine gleames of honour and profit come, and a man is lifted up into fools paradiſe, he puts off all religion and honeſty: the ſturdy hypocrite may die for the truth, and yet all out of a ſturdy ſpirit,

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becauſe he ſcornes to bee ſubject. It is ſaid of the thorny ground, that the thorns did choake it, the Sunne did not parch it, hee could have gone to a priſon, or to a ſtake, but when proſperity, and honour, and pleaſure came, they choake all that hee had, that ſo hee hath not a word to ſay: thus it was with *Demas*; I doubt not but he had many a ſtorme with *Paul*, and ſhared with *Paul* in all his troubles; but when hee had gotten good means, he left *Paul*; & becauſe he could not attend thoſe, and goe with *Paul* too, therefore hee left *Paul*, for he thought with himſelfe that *Paul* would not let him goe on ſo, and therefore hee leaves him and the Goſpell and all.

Now before I goe any further, give mee leave to anſwer two queſtions.

Firſt, why will proſperity take off this man from the profeſſion of the truth, when you told us before that hee would loſe his life in the defence of the truth? if he had died hee had loſt all his pleaſure, and eaſe, and all; why then doth proſperity take of his heart, when trouble and perſecution would not doe it? *Queſt.* 1

To this I anſwer, the cauſe why theſe prevailed not before, it was becauſe they were not preſent with him, hee knew not the ſweetneſſe of theſe, and haply he had no hope to attaine them; but now hee injoyes them, and now hee is taken aſide by them; haply his heart was the ſame before, that it is now, but he had not the occaſions that now he hath. Looke as it is with an inferiour *Anſ.* 1

subject, haply his heart is not disquieted for the crowne of the kingdome, for hee hath no hope nor likelihood of it, hee lookes not to attaine it; but now if hee were the heire apparant of the crowne, and had by conspiracy gotten faire way to the crowne and kingdome, hee would lose life and all rather than goe without it: and as it is with an adulterous woman, when she comes first into the family, shee loves her husband and the house and all; but when her companions come in and entice her to cursed dalliance, then shee leaves the house and her husband and all; shee was bad before, but she had not the occasions before: this is the falseneſſe in this wretch, having no hope to get wealth, he is not troubled with it, and having no hope to get honours, hee is not troubled with it; but though his heart was as bad before, yet the falseneſſe of it did not so discover it selfe before, because he had not these occasions offered; and this is the reason why many a man that hath beene very forward in profession, and hath suffered much for the truth, yet one man is pluckt off from the profession of the truth by the world, and hee proves a muck-worme, and the world eats out the power of that grace which he seemed to have: And another man is taken by his base lusts of adultery, or the like, their hearts were as bad before, but they never had these temptations before; and therefore they abide troubles, because these temptations came not: and therefore when these come, they decline and fall away, and this is the cause of the base declining

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and falling away of all such wretches, which the world is pestered withall: and you that are Ministers, and Christians, should doe well to abandon the society of all such as make a profession of the truth, but deny the power of it in their conversations.

Now the second question is, why doth prosperity, and ease, and honour, take off the love of the truth, when troubles and persecutions could not doe it? *Quest. 2.*

I answer, the reasons are two; and there you shall see the ground of his falsenesse. *Answ.*

First, because prosperity hath a great power to couzen and delude a mans judgement, it comes cunningly and slides into the soule, and so couzens him: as the wise man saith, bribes blinde the eyes of the wise, all his heart is upon the bribe; and though the cause be never so bad, yet it seemes good when so many peeces come to colour it over: even so here prosperity bribes the soules of poore creatures; the heart takes the bribe, and the understanding playes the lawyer, and pleads for it in this manner, and saith, now he is better informed, and he knowes more than hee did, and he is better advised The: English is thus much, he hath put on the spectacles of prosperity, and hee hath seene a good living, or a good wife, and these bribe him, hee saw not these before; and therefore these did not trouble him, but now hee hath seene them, certainly that must needs be good, that hath all these profits and pleasures to plead for it: As the holy Ghost saith, 1

Man in honour vnderstands not; as if hee had said, honour and prosperity blinde the understanding, and bribe the minde of a man. They that are now and then overtaken with drink, may easily be cheated, and it is no wonder though they be, for they are not themselves: so a man may be drunke with the world, and with honours, and if hee be now and then cousened, you can looke for no other. This is the reason of all those faire kinde of colours which men put over their courses; they confesse their judgements were so indeed beforetimes, but now they have had learned counsell, that is, from their parts, and ease, and honours, &c. And shall I doe such a thing? and shall I walke in such a way? and they tell him there is great liberty, and it is good law: thus a man is transported and taken aside most fearfully; nay here prosperity puts a pretence of a great deale of good that a man may doe in the Church; and a great deale of honour, he may bring to God; and hence they say, a man of such parts, and such judgement and holinesse, if hee were a man of place, what a world of service might he doe to God, and to the Church, the world could not misse him; nay it is ten thousand pities that a man of such parts and gifts should not bee in high place; the Church misseth much good by the shift, and God loseth much honour. The meaning is, he loseth much honour, this cousens a mans judgement, when that which is the argument within a man is profit, or ease, or the like, whereas persecution doth no such matter; for in the time of persecu-

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tion, then a good cause appeares more plainly, and a naughty cause appeares more vilde. A man in persecution is not drunke, he is himselfe, and therefore hee is able to passe sentence as they doe deserve: persecution comes like an open enemy, and a man is aware of it, and therefore prepares for it; but prosperity comes like a traitour, and suddenly stabs us before wee are aware of it.

It is to be observed in nature, if the fishers goe and shew the bare hooke onely, the fish will flie from it, but when it is baited, then the fish will runne to it: so the bait of prosperity deludes a man, and he is deceived therewith, and is taken aside from the power and profession of the truth: *Iudges* 4. 17. *Baracke pursued Sisera, but hee overcame him not*; and the reason was this, *hee was not at peace with Baracke, but hee was at peace with Iael, and therefore she cunningly slew him:* so here prosperity is a good blessing, and ease, and honour, and peace, these are all our friends, and wee are at peace with them: therefore these wound our hearts, and breake our neckes in conclusion.

Secondly, as our judgements come most of all to be cousened thereby, so it is that which deads our affections, and kils our diligences, and takes off the edge of our endevours, and makes us dead and sluggish in a Christian course, and hence it is that wee are desperately overthrowne thereby: persecution and trouble makes a man seeke more diligently, and crie and pray more earnestly, and labour more exactly than before, and consequently

ly seeking to God for succour, he receiveth more succour from the Lord, against all these troubles and trials: *David* was never tempted to that base lust in the wildernesse, when hee was pursued by *Saul*, because then he sought daily to the Lord, and had aid and succour from him; but when he was at ease in his house, then he grew dead hearted and careless, and was overcome in prosperity: men trust to themselves, and therefore they are foiled, but now persecutions and troubles make a man see himselfe helplesse in regard of himselfe; and therefore he goes to the Lord, and so is supported and succoured by the Almighty, *Esay 26. 16. Lord in trouble have they visited thee, they powred forth a prayer when thy chastening was upon them*; God cannot be visited in the time of prosperity, when we are full and aforehand, but in the time of adversitie and persecution, then they will powre forth their prayer, not drop out an idle lazie prayer, but pray with fervencie, and importunity, and so finde favour; so the Prophet *Ieremie* complaines, *I have spoken to thee in thy youth, but thou hast denied to heare mee*; in our adversity, then Gods mercie and truth may take some place in our hearts, but in the time of prosperitie, then we turne the deafe eare upon him, and we thinke wee have enough of our selves, as it is with the trees, the winde shaketh them, and so the sap comes more to the root, and it settles more firmly into the earth; but now if there comes a great drought, or an exceeding heat, that doth take away both sap and root, and all: so when the soule

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is shaken and tottered with the winde of persecution and temptation, the soule is settled more deeply upon the promise, for the guiding of himselfe in a good way; but ease, and peace, and prosperitie, dry up a mans endevours, and all the sap of grace and good which formerly a man seemed to have; then if it bee so that prosperitie bribes the judgement and couzens us, and if by prosperitie our care and diligence is deaded, no wonder then though honour and ease prevaile so much against us, to hinder us more than persecutions can doe: thus you see this mans falsenesse.

Now the evidences whereby he discovers his falsenesse, they are two: and it is pretty to observe, how his basenesse within will discover it selfe without; the first is this:

First, you shall finde him to maintaine his corruption and his profession too, the world carries him, he must have that, and yet his profession must not bee cast away, hee will have Christ and ease, Christ and honour, he holds both in hand, and he divides his forces, he will be a professour, and yet be base in the world, and in his profits too, and you cannot take away either, he keepes a stall in both markets, *Luke* 8. 14. it is said there, that the thornie ground brought forth no fruit to perfection, *it brought forth fruit, but the thornes did choake it*, and so it brought forth nothing to any perfection; as it is in the thorny ground, the corne haply hath a full eare with all the graine of it, and is as greene as a leeke, but it continues not greene still, and comes not to ripenesse and perfe-

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ction, because the thornes choake it; so this man hath his full eare, and is as greene as a leeke: you will fast and pray, so will he; you will professe, so will he; you will conferre holily, so will he in the outward appearance, but he never comes to good, because he bestowes the strength of his affections upon the world, or upon some base lusts; you cannot beat this man to lay downe his profession, and to make him say, I confesse I am dead, and my heart is vilde, and my profession is nothing but hypocrisie, no, hee will have his profession and his corruption too: thus observe the chapman, when a Christian comes into his shop, hee will tell him a fine religious discourse, and so in the end couzen him; and if a vilde wretch comes in, he hath another tale for him, hee joynes with him, onely that hee may put a crackt commodity into his hand, and he joynes with the good man, that hee may couzen him too: so the Inkeeper, when a Christian comes to his house, hee tels him a fine religious tale; and if a drunkard comes in, he gives him his full measure; thus his thornes grow, and his corne too, hee holds his profession, and his corruptions too.

2. The second evidence of this mans falsnesse is this, he is weather-wise, that is, he observes how the state of things stand, and hee gives a shrewd guesse which way the winde and tide will goe, and he will be sure to goe that way, and to be on that side, he sees the winde begin to rise, and the stormes to bluster, therefore he will provide and shift for one, and doe any thing, provided that his

his honour and eaſe may not be loſt, he will be of that ſide, that the thornes of profit and pleaſure may not be plowed up, and therefore it is obſervable, that thoſe things which may hazzard his liberty, he will not by his good will queſtion them, but he carries out the matter bravely before him: ſo long as a man may have the ſubſtance, ſaith he, that is, Chriſt and religion, hee would not have men to trouble themſelves about leſſer matters; but the Lord Chriſt ſaith, hee that is unfaithfull in the leaſt, is unfaithfull in much, and hee that makes not conſcience of the ſmaller circumſtances, will not make conſcience of the ſubſtance, and if hee bee compeld to enquire, and to make queſtion of his courſe, he will be ſatisfied by thoſe ſhewes, and that argument ſhall content him, which may content his honour, and maintaine his eaſe, and honour, and liberty, and hee goes away well apaid and fully quieted, and when this man is put to it, and the dent of the truth daſheth all thoſe probable truths of his, then his laſt hold is this, he doth not beleeve it, and he cannot thinke it, but if you cannot beleeve and entertaine that which you cannot anſwer, then it is a ſigne that thy heart is naught; and if a man follow him further, and ſay, if a man ſet himſelfe, and lift up himſelfe, and his conceits againſt the truth of God, that mans heart is naught, then ſaith he, all the Miniſters under heaven ſhall not make me beleeve it, but when hee can ſay nothing againſt the truth, he will keepe his hold ſtill, and he will not beleeve it; thus you ſee this man at his full

breadth and height: as it is with a plow, that goes to plow up a thorny tree, they tug, and pull, and make the traces flye, and breake the plow, but the tree ſtands ſtill, it will not yeeld; ſo it is with this wretched hypocrite, all the reaſons in the world, and all the truths cannot prevaile with him, he is reſolved to ſtand to it, and not to beleeve it: wilt thou not now beleeve it? well, thou ſhalt beleeve it when thou art in hell, paſt hope, paſt helpe, thou wilt beleeve it then, thus the thornes choake the word, that is, ſtrangle the truth, and ſtop the breath of the truth, ſo hee ſaith, I paſſe not, I beleeve it not, this ſtifles all reaſons, and the power of all Scriptures, that all prevailes not with him, nor takes no place in him, to make him know what it is to be a grower in the truth: by this time I preſume you may eaſily gueſſe at him what his faſhion is, and what hee can ſay for himſelfe, and wherein his falſeneſſe lyes, and whereſoever you finde theſe, that both the corne and the thornes grow together, and that hee doth thus as in the former two, then this man is one of the ſturdy hypocrites.

Now I come to the third thing, namely, to ſhew wherein this man fals ſhort of ſaving faith, that a man that ſeeth it, may amend when he comes after him, and that he may not faile as the former have done: the failing of this man appeares in two particulars:

Firſt, hee failes in the point of humiliation, hee was not rightly humbled, as in that place of the parable, hee had horrour of heart enough for the meaſure

measure of it, but not enough for the uprightnesse and sincerity of it, hee plowed deep enough, but he left some thornes standing, and hee had some lusts that his heart was more affected with, hee would not be thus, but there were some base, inordinate, earthly affections, which were closely fastened to his heart, and his heart glued to them, hee would not plow them up, and this was ill husbandry, if he had done right, he would have plowed up every thorne as well as some: all the passages of Scripture run this way, as *Luke* 3. 5. *Every valley shall be filled, and every hill and mountaine shall bee brought low, and every crooked thing shall bee made strait*; hee doth not say, this or that mountaine, but every mountaine; not one sinne, but every sinne; not the heart to bee loosened from one particular sinne, but from every sinne whatsoever; if ever you bee humbled, and that you make worke of it, you must blow up all, as *Matth.* 13. 44. *the wise merchant man went and sold all to buy the field*; not sold some, but all; so this sturdy hypocrite should have sold all his lusts and corruptions, and every cursed haunt of heart, and every sinfull withdrawing of soule: you know the privie prankes of your hearts, if there be but one sinfull lust maintained and continued in, it will condemne you as well as an hundred thousand: there is no bargaine to be made with Christ, if you dally with him and stand dodging, he will not yeeld to you, no, no, you must sell all, this man had his heart humbled in the consideration of some sinne, and it was either for the feare of the punishment

of his sinne in generall, or else for feare of plague, and of hell, and of Gods wrath, or else because of the shame and disgrace that would come thereby, but if he had beene truly troubled for sinne, because it is the breach of Gods commandments, then every sinne would have stricke upon his heart, and troubled him; thus it is with the heart rightly torne up by the law, but if it have onely here a bauke and there a bauke, then it is base dealing, and you will never have harvest nor hope of mercie upon this ground, but if a man play the good husband, he must plow up all, from one corner of his conscience to the other, and from the beginning of his heart to the ending, there must be no corruption setled, but hate sinne as sinne, and therefore every sinne, this is the temper of the soule that the Lord will doe good unto, and here is the failing of most unsound hearts, many religious men and professours too, what they bee the Lord knowes, they will dally with this sinne and that sinne, but a true broken heart shakes at the least sinne more than at all punishments, and had rather endure the torments of hell, than that the least sinne should be committed by him; this is a good heart which makes good worke of it, and herein this hypocrite failes, so that though he had legall terrour enough, for the measure of it, yet it was not right for the manner of it, for it could not bee any saving worke of grace, therefore it must needs bee a terror for sinne, and yet the heart never truly humbled, nor never plowed in peeces by the law, and by the worke of

of Gods grace, thereby fitting the heart for himselfe.

Secondly and lastly, he failes in making choice of Christ, he did not chuse whole Christ, it is one part of faith, and that which is included in resting, the soule that truly embraceth Christ, he takes the good of Christ, and the death, and persecution, and the death of Christ, and whatsoever comes with him; now here in the sturdy hypocrite failes, and this is the maine wound of him: the soule that makes choice of Christ aright, is resolved to match with Christ, and that nothing should hinder him from it; now this hypocrite would not match with Christ, but onely trade with him, so much as may mediate for him, and bee a meanes that he may enjoy his beloved honours, and so much profession, and so much of Christ he would have, whereas the faithfull soule matcheth with Christ, and trades with the world; if honours will advance Christ, and if riches will make for Christ, and if his libertie will worke in him a free heart to serve God, then the faithfull soule will trade with them, but this wretch will onely trade with Christ, and Christ must stand at the doore, this is the cause why, when he professeth the truth of the Lord Jesus, if a better match comes in the way, he takes it, and leaves Christ: only thus much briefly; this thornie wretch takes Christ to dispose of Christ, but a faithfull soule takes Christ, that Christ may dispose of him, and of all that hee hath, for his owne glorie: it is the fashion of some malapert, saucie, domineering women, that they will 2

will marry men, not to make them their husbands, but their servants, and they could be content to have comfort and service from them, but not to be under the rule and authority of them as their husbands: so this sturdy hypocrite, and this malapert heart, would have Christ to be at his becke, that Christ may provide honours, and ease, and pleasures for him, but that Christ may order him, and his, and all that he hath, to dwell at his command, to be where he will, and be at his becke, that he will not doe by no meanes. Thus much of the sturdy hypocrite.

The last sort of counterfeits, which is the chiefe and the upshot of all, is him, whom I call the shifting stately hypocrite, he is a man that doth carry a marvellous high straine, and goes with a great saile in the profession of the truth, as the master cut-purse in his outside seemes to be a man of no small account nor meane place, in regard of his attendants, apparell, and he will ruffle it out in his silkes and velvets, as if hee were some great Gentleman of the country, and yet he is a base vilde wretch; so it is with this base shifting hypocrite: there are two passages in his life, and I use to call him by these two names, Shifting, and stately, he had all that the sturdy hypocrite had, and he also goes beyond him in the severall passages of his course and practice, he is a fine spun hypocrite, and hath not only an ordinary colour of profession, but he layes on a seven-fold gilt upon his course and profession, so that as it is with some

some counterfeit gold, if a man bee not a good Goldsmith indeed, he will say, it is good gold: so if he be not a marvellous judicious wise man, and able to finde him out, he will say, that this man is a sound Christian indeed: Now that wee may know this man, I will as in the handling of the other, doe three things.

First, I will shew wherein hee exceeds the former Hypocrites. 1

Secondly, wherein his falsenesse doth appeare. 2

Thirdly, wherein hee falls short of saving faith. 3

For the first, wherein this man doth exceed the former, that you may see the full proportion of him, hee doth profesly stand in comparison with the former, and exceeds them too; and therefore he will trie the businesse with him, and view with him; and what the other could say, hee saith the same and more too: the sturdy Hypocrite had his conscience awakened, so hee had his heart awakened with a witnesse, and the Lord not only called and rapt, but knockt hard at the doore: and for Christ, he hath seene so much beauty and excellency in Christ, that hee will lay downe his blood for him, thus farre the sturdy Hypocrite went: but now this stately Hypocrite outgoes the former in three particular steps or degrees, 1

First, he hath not onely so much strength that he is able to beare persecutions, and not to bee daunted, as the former had; but hee hath that wisedome and strength of understanding, that he

is able to passe by, and to casheere the honours, and riches, and preferments of the world, and all the renowne of all the high places in the world, so that prosperity, I meane all the honours and preferments of the world, are not able to prevaile with him. Oh, saith hee, the sturdy Hypocrite was a foole, and was caught with the bait; but I see the bait in all these profits and commodities, and I am able to judge of the baseneſſe of all worldly things, and therefore I am not overtaken with them: I know better than is in all these, if you goe no further than liberty, profit, ease, and worldly preferment; this Hypocrite hath something better than all these, as namely the excellency and beauty of the common graces which God hath wrought in him, and whereby God hath made him able to doe some duties, in these he puts a greater excellency and confidence, than in Christ: this is marvellous easie and apparant, even amongst the Heathens themselves. Many of the Heathens themselves have beene so farre taken up with the admiration at, and affecting of morall vertues, one man with patience, and another with temperance, they have been so taken up in meditation, and in the admiration of these, that they have trampled upon crownes, and have basely esteemed of all the honours of the world: many speeches of the Heathen wee have to this purpose, as that, when one said, honours, riches, &c. cannot properly be said to be good, for then they would make him good which hath them: as wee see wisedome makes a man wise that hath it; but they

they that have riches and honours, for the most part are most wicked and vilde wretches; therefore onely the wise man is the happy man, and an ignorant man is a miserable man; therefore hee seeing the excellency of, and putting a high price upon these morall vertues, this hath made them put a high price on the one, and trample on the other.

Now if Heathen men may be so farre taken up with these morall vertues, which have onely the light of nature to guide them, and never had the knowledge of Christ to drive them beyond themselves, that yet they will doe all this; then a Hypocrite may come to see a greater beauty than is in all these, when they come from the Spirit of grace; for the Heathens had but the very shell and outside of these, but the Hypocrite knowes the vertue and benefit of these, and the eternall good that will come by these, this hee is able to discerne, and therefore hee is able to put a high price upon these, and it is no wonder; when the people came to make *Saul* King, *hee hid himselfe amongst the stuffe*, 1 *Sam.* 10. 22. as if hee were unworthy of the kingdome: so that a man may for by-ends cast off preferment, and ease, and honour.

Secondly, whereas the sturdy hypocrite tooke 2
up a fine cold temper, and an ordinary path in a Christian course, this hypocrite scornes that, and he is a profest enemy to lukewarmnesse, and to a lazy carnall discretion in a Christian course. This is the zeale and forwardnesse of this man; but

mistake me not, for I doe not speake this to dishearten a good cause, or the zeale and forwardnesse of any good man, no, God forbid; nay, let that tongue faulter, and cursed be the head that contrives, or the mouth that speakes any thing against the zeale and forwardnesse of any man in any good cause: the way is warrantable and lawfull, and must be done; for though meere morall vertues will not save a Christian, yet without them no man shall ever come to Heaven: but I speake all this to shew that all this may bee done, and yet all be starke naught. I doe not speake this to discourage any man, for you see I commend of this man, hee is not swept downe from the firmament of his profession, as the sturdy hypocrite was, by the taile of the Dragon; but he maintains his profession with credit, and is zealous in it, he goes for a marvellous broken hearted Christian, he scornes to be a linsey-woolsey-man, halfe one and halfe of another, hee stands in the open defence of the truth, and dares side with the Lord Jesus Christ; and saith as *Iehu, who is on my side, who? 2 Kings* 10. 16. *Come see my zeale which I have for the Lord of Hosts*; thus it was with *Paul*, *Gal.* 1. 14. *He profited above many of his brethren in the Iewish religion, being more exceeding zealous of the traditions of the Fathers:* and *Phil.* 3. 6, 7. he was a Pharisee, and *concerning zeale, he persecuted the Church; touching the righteousnesse of the Law, he was blamelesse; and these he counted gaine:* This was all the gaine that *Paul* had, namely, that hee had such parts, and gifts, and abilities to doe duties; this was all

his

his gaine: and becauſe hee had all theſe, hee thought he muſt needs goe to Heaven: nay, nay, it is harder to goe to Heaven than you thinke, for it is another manner of worke than ſo: the greateſt hindrance that ever *Paul* had in his converſion, was the carnall confidence which hee had in himſelfe, there he ſtucke.

Now wherein doth the falſeneſſe of this man appeare? I anſwer, Amongſt many others it diſcovers it ſelfe moſt groſly and notoriouſly in theſe particulars:

Firſt, you ſhall finde that as for leſſer ſinnes, the reformation of which might ſpoile him in the venting of his commodities, and marring his market, that he cannot ſet himſelfe, his parts and commodities at ſale; he will ſlight thoſe ſinnes, and make no account of them, and ſwallow them downe without any chewing; becauſe ſuch as theſe bee, would hinder him in his trading, that hee could not vent and ſhew himſelfe; and hee makes no great matter of them: this is for his outward practice.

But if a mans exactneſſe in a Chriſtian courſe be ſincere, then he will be exact in all things; but if his exactneſſe may give way to ſome ſinne, then it is but hypocriſie, it is but a cloake and no ſoundneſſe at all: why doſt thou heare, and pray, and take up duties, though theſe muſt bee done, if thy duties bee ſincere, and if thou loveſt duties abroad, thou wilt love them at home too: 1 *Iohn* 2. 3. *Hereby we know that wee know him, if we keepe his Commandements; if a man keepe all the*

Commandements of God, then he shall savingly know God; and hereby hee shall know that he knowes God: this is a signe that saving faith is there, because it makes a man keepe all the Commandements of God; but cursed bee that prayer which seems to set it selfe against sinne, and yet gives allowance unto sinne. That prayer and performance which maintaines sinne, is accursed, and God will never accept of it: this is for his out side.

2 Secondly, though this hypocrite be very exact, and expresse much power of religion in the world, yet follow this wretch home, and dog him to his owne heart and closet, and there you shall finde him not onely living in, but maintaining some sinne, either in his practice, or else in others: as when hee was abroad, hee would swallow downe such smaller sinnes as would hinder him in the venting of himselfe: so at home hee maintaines some distemper either in his family, or in himselfe. A man out of the strength of parts, and the excellency of his judgement, and the ability that God hath bestowed upon him, may doe this, that whereſoever he comes, he will comfort and quicken, and exhort and pray with others: these are good duties, I doe not discommend them: but he returnes home, and is churlish, and dogged, and cruell to his servants, and takes up a pang of passion, and will bee upon the house top for every trifle, and this is constant too, this is the bane of religion and profession. Of this straine are those that for their parts and gifts are marvellous large, and they will goe from this house to that house

to

to pray, and yet never pray in their owne families, nor never humble themselves before God; as if the performance of a service publikely, could abate all the rest in secret: It was not for his state to pray privately in his closet, but onely amongst others; some of these we have heard of, and we make no question but there are more of this feather; if you know any such, either make them revoke these things, or else cashеere them; the servant haply is religious, and therefore he is resolved, he will not dwell but where he may have liberty to heare, and he will indent with his master and mistres, that he will have the fellowship and communion of such and such; this is all very good, and I love such a heart: but marke now when they returne home they are idle, and unfaithfull, and sturdy, and they are masters and mistresses, and will not bee governed, and their plea is this; My master is a carnall man, my mistres is a carnall woman; but if they are carnall, the Commandement is spirituall, and the duties injoyned are holy: and therefore those prayers of thine which maintaine thy sinne, will one day be an accusation against thee, but will never comfort thy conscience: this is not true religion; all your setting your selves to sale, and all your outside shewes and reformations, it is not all worth a rush, unlesse there bee the discharge of all those duties that God requires: If there were saving faith, and if ever thy soule rested upon Jesus Christ, hee would inable thee to all duties, as well as one, and cause thee to make conscience in all,

all, as well as in one; faith would make thee shew forth the power of godlinesse, guiding thee, faith would make thee pray in private as well as in publike; *For as faith doth crucifie the flesh, Gal. 5. 24. so also it makes a man a new creature: 2 Cor. 5. 17. It makes a new husband, a new wife, as well as a new Christian:* therefore let them professe what they will, follow them home to their houses and closets, and you shall finde them to bee errand theeves and robbers, and rob God of his glory, the Lord of Heaven will finde out such, and condemne them continuing so.

3 Thirdly, this is that which cuts the sinewes, and sinkes the heart of this hypocrite, this will put him to the triall, more than ever any thing did; this is that which will goe to the quicke, and make him appeare what hee is, and either finde him sound, or else flie off altogether. If there come another Christian of the same ranke and place, that exceeds him in parts and abilities, so that this man is not esteemed, and his commodity is not regarded, this touches his freehold; if it were in the matter of honours or riches, he would not care: but now when he sees his light to grow dimme and darke, and no man hath an eye to him, and his commodity growes naught, then this mans heart is quashed, hee is weary of the name and presence of that man, and loth to bee in his company, and loth to doe any thing while hee is there, and hee wisheth secretly that such a man had never come to the towne: whats the reason of it? because before this man came, his commodity

dity went off easily, and hee was respected for his parts and gifts: And marke what followes, either God will humble him, and bring him upon his knees, or else he will fall off from his profession, and all, and will rather be content to be a base varlet, than to have no credit: If the Lord breake his heart and humble him, blessed bee his Name for it; but if God doe not humble him, but that he falls off, then he commonly proves an enemy to Religion, and God, and Gospell, and all goodnesse.

Lastly, this hypocrite fals short of saving faith, as in all the former things before mentioned of the sturdy hypocrite, as namely, that he was never truly humbled, hee was never effectually perswaded by the Spirit of the Father to rest upon his free grace in Christ, and hee did not make a right choyce of Christ: for if hee had seene an absolute need of Christ, then hee would have prized Christ more than all parts and gifts, because hee had gotten Christ which was better than all his abilities; but he hath made a match with his services and abilities, and hath only traded with Christ; he faild in all these, but the maine wound of this hypocrite lies here, hee rests not upon the Lord Jesus Christ, but upon his owne bottomes, and his owne abilities and performances, which God inables him to discharge, and so he fals short of a Saviour. 3

All this will not doe the deed, brethren, it is not rowing but landing which will doe the deed; it was the guise of those wretched Hypocrites in

Esay 56. 3. they plead with God, and begin to wrangle, because he heard them not, and said, *Why have we fasted, and thou regardest it not?* as if they had said, Thou must needs doe it, what shall I weep so much, and knocke my brest so hard, and crie out, and turne to the Lord, and will not all this doe the deed? no, for if thou couldst howle till thy mouth failed, and goe mourning all thy dayes, and goe howling downe to the grave, if thou hast not Christ in all these, it will never doe thee any good: what availes it a man to saile up and downe in the ship, and can never get to land? he must certainly perish if he have no comfort: so doe not delude your owne hearts, you may row up and downe in holy duties, and goe from sinne to dutie, and from duty to sinne, and never come to Christ, faith rests upon Christ, and not upon duties; we must not neglect duties, but we must not rest in them. Thus you see where this man fals short of saving faith: now to set it home a little, you see there are but few that have saving faith, if the ignorant man went out at one doore, and the carnall Gospeller at the other, and the meere civill man at the other, and all the hypocrites were put into a corner, where would there be any faith found upon the face of the earth? how few have faith? and how difficult is it to get faith? the Lord convince your judgements of it; you see how farre men goe, and yet never have one graine of saving faith: what remaines then? there are two things evident from hence:

First, you that are gracious, and are the Saints of

of God, and see the baseneſſe of the hearts of wicked men, goe your wayes home and fall to praying; Oh that wee could leave preaching and hearing a little, and all of us fall to praying, and to examination; brethren, let us leave preaching and hearing, and all of us fall to mourning, that there are so few beleevers: you masters, goe your wayes home and mourne, that so many live in your families, and yet so few have gotten good by the ordinances of God; you that travell up and downe, mourne in secret, and say, Here is every man busie in the world, one makes haste this way, another that way; so many chapmen and clothiers going up and downe every weeke, and yet how few goe home to Christ by faith, and receive mercy from him? in truth I condemne my owne soule, because I have not a heart to mourne for them; we reprove their sinnes, and condemne them for their sinne, and wee must doe so; but where are the heart bloud petitions that wee put up for them? and where are the teares that wee make for the slaine of our people? if they will needs goe to hell, let us bury them with bitter lamentations, and not only should we doe this, but also you tender hearted mothers, and you that live one with another; you tender hearted wives, you have husbands, and you prize them, and love them, and some good you have from them, consider this when you see your husbands take lewd courses, let your hearts breake over them, and say, Oh woe is mee for that poore husband of mine, *Iohn* 3. 18. *He that beleeveth not, is condem-*

ned already; hee is cast in heaven and in earth, both by law and Gospell, there is no releefe for him: can you sit by a condemned husband, and eat and drinke, and lye by a condemned husband, and never mourne for him? haply you follow him from one taphouse to another, and still a condemned man: doe you love your husbands? if they were poore, you would mourne for them, if they were dead, you would mourne for them, and say, alas, I am left a poore widow! but he is a condemned husband, and hath not a dram of faith, and yet you cannot mourne for him: mee thinkes the sight of this should make you sinke againe, but alas our hearts are flinty, and we cannot mourne: and the like I may say of you mothers, there are many of you, whom God hath given children, beautifull, obedient, and wise, Oh mourne for them that so many come into the world, and so few come home to Christ by faith, the Lord be mercifull to us in this last age of the world, wee meerly scramble for our owne comfort, and regard not our salvation, therefore get you home and mourne for them, and say, Oh these poore children which I have brought up, and had much comfort from, they are poore condemned children! this were enough to sinke us.

2 Secondly, it should bee a ground to make us search into our selves, and thinke that the staffe stands at our doore, imagine the hand-writing comes upon every man, then let every man take his portion, and say, No faith, no Christ, and so consequently no salvation by Christ; looke to thy

thy owne soule, and say, Have I found faith in the Lord Jesus Christ? if there be not, then I can tell my owne doome, the sentence is past already, shall we thinke of these, and yet live quietly? lay this under your pillow, and say, How can I sleep? a condemned man and sleep? what if God should take away my life ere morning? hell is prepared, and I fall into it: let every man take account of his owne heart, and say, Have I any faith? husband, wife, childe, hast thou any faith? It may be, saith one, I have it as well as another, but how doe you prove it? and how will you doe if you have it not? no ignorant person, no carnall Gospeller, none of all these hath faith; what so many men that have so much knowledge, and yet fall short of faith and salvation? Lord, what shall become of mee? is there any faith here? make it good then, or else yeeld the day, and confesse, that there is no faith, and then there is some hope, say, I am a thousand miles off from faith, I never knew what it was to be thus inlightened, and to bee wounded for sinne, I can commit sinne, and play with sinne, but I never knew what it was to be wounded for sinne, I never knew what it was to be zealous in a good course, there are many strict truths that I have not a heart to receive, I confesse, I have no faith; now if you yeeld this, then there is some hope that you may get out; therefore take this advice, goe to some faithfull, humble, experienced Christian, and to some faithfull Minister, and intreat them to advise you how to get faith, but doe not goe to a faithlesse heart,

that hath no savour of grace, nor godnesse in him, how can he tell that which he never had experience of? make privie search, whether ever you had grace or no, and if not, then labour to know the way how to come to it; if a mans state did lye at hazzard, he would have every mans opinion, and hee would inquire of this man and that man, whether his evidences were sound, and his title good, and he would spare for no paines nor cost; much more should we doe it for the title of eternall life: there is much counterfeit faith in the world, and thousands perish upon this ground, like motes in the sunne, and never know where they are, till they are in hell; therefore goe to the Lord by prayer, aske the counsell of some faithfull Minister, and never rest till thy heart is perswaded of it.

Vse last. It is of exhortation: you that see the way, walke in it, you that know the way, I should set an edge on your desires and endevours, labour, I say, hard for this blessed grace; as for you that have beene labourers, you are to be encouraged, continue your prayers, and quicken those endevours every day more and more: you that never did yet, you are to be provoked to the performance of the dutie, and give no sleep unto your eyes, nor rest unto your selfe, untill you have this: and here are two things to be done:

First, you must labour to get it.

Secondly, you must labour to use it when you have it.

First

First, you must labour to get faith, we ought to make it our daily taske and ſtudy, the aime of a mans deſire, the maine white and marke that we ſhould ſhoot at in all our labours: I would not have men account this as a matter of courſe, a dutie reſerved for a rainy day, as ſometime I have obſerved here in the countrie, they will delay their baſe ſervices, their leſſer neceſſities for a rainy day, when they can do nothing elſe: but O let us count it the moſt neceſſary duty, and not to reſerve faith for a ſick bed, an old age, a crazy body, only to get faith to goe unto Chriſt, when weare going out of the world; no, this is unſeaſonable, this is unreaſonable, and therefore take this home to you, and make it the maine buſineſſe of thy life, to get faith: I would have a Chriſtian count all the endevours that he did, beſides his duties and performances, to count them all loſſe, wherein he hath not made ſome ſtep in this glorious grace: why? alas! your hearing, your ſacrifices, will never profit you, unleſſe you have a heart to beleeve; nay, thy proſperitie, thy bleſſings are curſed, unleſſe thou haſt this grace of faith: faith will make thee honourable in thy honour; faith will make thee bleſſed in proſperitie: *Iohn 6. 28. O how ſhall we worke the workes of faith?* marke how hee anſwereth, Why? *this is the worke of God, that you beleeve*; why, would you doe that which God might take contentment in? O this pleaſeth the Lord admirably, and contenteth him wonderfully, when he ſeeth the ſoule leaves honour, and leaves proſperitie, and leaves the world, and commeth to Chriſt,

1

1

Christ, and lieth at his footstoole, and will never leave him nor forsake him, this pleaseth the Lord admirably: it is true, all duties are good with this grace, but none of them will please God without this; thou maist pray untill thy eyes are weary, untill thy heart sicketh, and thy Spirit fainteth, yet without faith the Lord careth not for thy best performances: if a poore Christian, whose parts are not so strong, whose prayers are not so powerfull, can but sob and sigh out a prayer in faith, this is more pleasing to the Lord: *Eccles. 7.* a man will doe any thing, that he may live; all a mans labour, it is that he might live; what wilt thou labour for clothes to cover thee, and meat to nourish thee, and wares for thy shop, and not for Christ and faith to save thy soule?, therefore when your carnall friends would withdraw your endevours, and say, what needeth all these prayers? and what needeth all these endevours? answer, what, would you not have me live? observe the scope of all motions, and the end of all labour is rest; the poore sea-faring man, his eye is upon the shoare, when his hand is tugging at the oare; the traveller his body is in the way, and his heart is at home; the souldier fighteth, that he might have a peaceable victorie; the people in the wildernesse were travelling, and at last they had rest; *Heb.* 4. 3. wee are thus wildering, wee are thus travellers, and wee are thus poore sea-faring men, that are tossed up and downe the warers of the world, and in seas of sorrow, and the truth is, we are so in wrath, and vengeance, and

horrour of conscience, and would not you have rest? *Heb.*4.4. *He that doth beleeve, doth enter into that rest, hehath entred into that rest:* Brethren, the truth is we are tossed, we are thus troubled; miseries without, horrour within. Would you not now be at rest? there is no more horrour to trouble you, no more vengeance to plague thee, no more wrath to haunt thee; let thy eye be upon the shoare; pray to beleeve, and heare to beleeve, and labour to beleeve, labour for that rest.

For the further clearing of the point, I will here discover three particulars:

1 I will shew you the hindrances of faith.

2 I will shew you the means to get faith.

3 I will shew you the motives to perswade you to labour for it.

1 What these be that hinder a man from getting faith, and here in the generall know thus much; they are very many, and very dangerous: it is therefore a point of wisedome to bee carefull to foresee these hindrances, and to be watchfull to prevent these: Satan above all doth labour to hinder a poore soule this way, hee would not have a man chaste, hee would not have a man regenerate, he would not have a man meeke and humble, but above all, hee would not have him beleeve, for then he knowes he is gone: If he bee so violent to cast hindrances in our way, wee should bee as watchfull and carefull to avoid these hindrances. It is that wee shall observe concerning *Peter*; *Satan*, saith our Saviour,

viour, *desires to winnow thee*: Now that Christ aimed at, was that he would *winnow his faith*, and Christ laboured to fortifie that, for saith he, *I have prayed that thy faith faile not*; as if he had said, if faith holds, all holds: the Devill fights neither against small nor great, but onely against faith; he deales with faith, as one enemy doth with another in the field in fight one against another; if the enemy perceive that there is some castle, or some trench, to which the contrary side have resort upon all occasions, all their aiming is to cut off their passage & the bridge, that they may not come to the shelter, and then they can conquer them, and prevaile against them as they list. This is an ordinary care that one enemy hath against another: So Satan deales with the soule, hee easily perceives that the Lord Jesus Christ, and his promises, are the castle of a distressed soule; they are the trenches wherein the soule may refresh it selfe, and finde succour upon all occasions. Now Satan labours to cut off the passage of confidence, and take away the bridge of beleefe, when hee hinders a man from resting and beleeving in Christ, he cuts him from comming to his shelter and castle, therefore he can prevaile against him as hee please. Therefore let the soule bee so much the more wary to prevent these hindrances, because Satan is so carefull and watchfull to lay hindrances in the way, and to fortifie all sides that we may not beleeve in Christ; this is the greatest labour of Satan, to hinder us, let it bee our greatest endevour to attaine it.

Now

Now to deale more plainly, the hindrances that Satan casts in our way to keep us from beleeving, are of two sorts. The first are those hindrances that doe disinable a man from comming to Christ, as having no title to him, no interest in his mercy: some hindrances doe really withhold a man, that he cannot rely upon, and repaire unto the Lord Jesus Christ: Other there bee againe, that doe not take away our interest in the promises; they doe not hinder our title we have to Christ, but wee hinder our selves from comming to Christ, because wee are not wise to prevent these hindrances as wee should, and avoid them as we ought.

First, wee will beginne with the former, and the question is, what are those reall hindrances that keepe the soule that it cannot beleeve in the Lord Iesus, that it never shall beleeve in the Lord Iesus, upon these termes in that estate and condition, those hindrances are especially foure: The first is this: A blinded careleſſe and senseleſſe security and presumption, which commonly takes possession of the hearts of men, whereby they content themselves with their condition, because they know not the misery of their condition: Marke what I say, this same sluggish senseleſſe, this same careleſſe presumption of a mans welfare, when there is no such matter, he is only blinded and deluded. When men cry peace, peace, to their soules, when they conclude their estates are good, they desire to be no better, because they see no other, because they see not the

misery of it. These cannot see the excellency of faith, therefore cannot make a step to goe to Christ by faith; such a soule is rivetted and scrued to his base wretched condition: therefore there is no trading with him in matters of faith, till his conscience be awakened, and his sinnes discovered. The text saith, *The whole need not the Physitian*, and therefore will not seeke him; nay, he will not receive him when he comes, he cares not for him; while we thinke our selves whole, and safe, and sound, and seared, and speake peace to our soules in our naturall condition; wee looke not after Christ, neither will wee receive Christ, if hee come to our doores. It is a fine passage of Saint *Paul*, and it is the ground hee makes of the unbeleefe of the Iewes: *Rom.* 11. 25. the text saith, *Hardnesse is come upon the Iewes, till the fulnesse of the Gentiles is come in:* the word in the originall is prettie.

There is a kinde of sleepy, sluggish, stupid, benummed senseleſnesse in the Jew, till the Gentiles came in; the one are hindred from comming to Christ, and beleeving in him, because they are rocked asleepe: therefore the word in the originall signifies a stilnesse: for when a man hath got a stupid benummed heart, he is all stilled, all quiet and at rest; he seeth nothing, he lookes after nothing, he cares for nothing, but rests in the condition he is in: and in this the Jewes shall dwell, till the Lord awakes him out of this securitie. This is the cause men complaine, they cannot endure sharp preaching, and to have their sinnes disco-

discovered, and their consciences awakened. I wonder Ministers should make this adoe, cannot men goe to Heaven without such a stirre? they see no neede therefore they desire no trouble: this is that the Lord observes of the Church of Laodicea: *Revel.* 3. which was an argument of the base estate she was in. *Thou saist thou art rich and needest nothing, and knowest not that thou art poore, and blinde, and miserable, and naked, because she knew not her miserie, shee never laboured to goe to Christ, to be freed from her misery*; and it is observed *Zephany* 3. 12. when the Lord would discover a people that should beleeve, hee saith, *I will leave an afflicted and a poore people, a poore soule that trembles at Gods Word, and seeth his misery; hee is like to looke out for succour from the Lord Iesus:* nay famous is that place, *Iohn* 12.39. marke a passage or two, they are very observable and usefull for the point in hand.

There our Saviour speaking of the Jewes, saith, *they could not beleeve*; hee addes the reason, for *Isay* saith, *The heart of this people is waxen fat, hee hath blinded their eyes, and hardned their hearts, lest they should see with their eyes, and beleeve with their hearts, and should bee converted, and I should heale them:* There are two passages observable, one by the by, that beleeving and converting are all one in Scripture, hee saith, *they could not beleeve, that they might not be converted*; but here was the ground why they could not beleeve: *Their eyes were blinded, and their hearts were hardned.* They were in a senseleſſe benummed secure curſed

course, they hope to be saved, and all is well, and they never see what condition they are in, till they are in Hell; therefore they never seeke out for mercy: Therefore Christ saith to the Jewes, *Yee will not come to me to be saved, for how can yee beleeve, when yee seeke the honour one of another, and seeke not the honour that comes from God.* It is impossible for a man to bee in Hell and in Heaven both at once, for light and darknesse to bee together in one place, for a man to rest upon sinne, and upon the feee grace of Christ, as long as thou art setled, as long as thou restest in thy base course, as long as thou livest in a naturall sleepy condition. Tell it to your children, you that are Parents; tell it to your husbands, you that are wives; husband, how can you beleeve? childe, how can you beleeve? when thou seekest not the honour of God, but setlest thy selfe upon thy base rebellions, and restest upon thy corruptions: Thus wee see the hindrance, it is a sleepy secure careleſneſſe of condition.

Now the cure of it is this, namely, labour to inforce thy selfe, touching thine owne estate, and pinch thine owne heart, awaken and stirre up thy soule, and pinch thine owne heart in the apprehension of that misery, and wofulnesse of that condition thou art in, and you shall helpe one another. A man that is asleepe cannot awaken himselfe, but another man that is but new awake, that scarce hath his senses about him, can stirre another better than himselfe: bee you to wife: Every poore sinner is asleepe and secure in sinne, when

when will his eyes be open? he will never see, he can never awaken himselfe; and jog him, and pinch him, awaken him you must, beleeve the word, you are in a fearfull condition, in a miserable estate.

A naturall man, is an accursed man; thus deale one with another, and resolve of this in two or three passages. Let every man say the Word is true, and reason undeniable, unlesse I be altered in my condition, I shall bee confounded in my condition; unlesse I be another man, I am an accursed man; unlesse I bee borne againe by the Word, it had beene better for mee I had never beene borne into the world. I must not thinke that Christ will carry my soule and my sinnes to Heaven together: I must not perswade my heart that flesh and blood can enter into the Kingdome of Heaven: no heart, it will not be, you are sleepy and sluggish, and you thinke Christ will save you; no, no, tis true Christ came to save sinners, and tis as true Christ came to humble sinners, and to sanctifie sinners, and to convert sinners: Christ came to save his servants from sinne, as well as from Hell: Tell thou thy owne heart thus, and never be quiet till thou affect thy soule with the apprehension of Christ; I am a miserable man, and shall bee so for ever, if I continue in this condition.

Secondly, againe, imagine that the heart is now awakened a little, that the sinner beginnes to see that hee must change; hee lookes about, and conceives God is angry, and his sinnes are hainous,

nous, and hell is gaping for him; and the Lord tels him, there is your portion, thither you will goe one day, either you must be another man, or else an accursed man: When the soule begins to thinke of this, that he must bee altered and changed; the other hindrance of faith is this, that a sinner thinkes hee can change himselfe: this is another maine hindrance, and it is one of the greatest hindrances under Heaven. First, the soule thinkes it needs no change, what saith the soule? doe you tell mee of Hell, and stagger my conscience, I thinke my selfe well enough, but that Ministers will not let me alone. But now he seeth he must change, and thinkes with himselfe, either I must have my soule humbled, and my life reformed, or else goe downe to Hell; and then hee shuffles for himselfe, and sharkes for his owne comfort, and hopes to change himselfe, and help himselfe out of misery, hee conceives it is in his power, to procure his safety, and to satisfie all the wrong done to God, he now becomes a Saviour of himselfe.

Where is Christ now? he keeps the staffe in his owne hand now, and hee will still have it in his owne power to procure his owne happinesse: This is that every man is naturally given to, since he must alter, he will have it in his owne power to alter himselfe, and save himselfe.

This seemes to me to beethe meaning of the young mans speech, *Matthew* 19. when he came to trade for life and happinesse: *What shall I doe, saith he, to gaine eternall life?* Christ saith, *goe thy way,*

way, and keepe the Commandements : Thou shalt not commit adultery, thou shalt not steale, &c. I have kept all these from my youth, saith hee, *what want I yet?* as who should say, if thou have not enough, thou shalt have enough before I goe ; I will pay thee upon the naile, I will be aforehand with thee, I will not owe thee a farthing token : *What want I yet?* as though hee would not bee onely even hand, but afore hand with God ; as who should say, he could not misse Heaven, if he could doe as he thought he was able to doe. To have all a mans good in another, to receive all spiritual good from another, this is that nature is hardly brought unto, and yet this must be done, if ever we beleeve.

To make the matter plaine out of Scripture, this was the maine hindrance that kept the Jewes from imbracing Jesus Christ : men thinke they are the bravest Christians in the world, because they have this, and can doe that, because they injoy these abilities, nay performe these services ; not that a man should now not doe these, but the resting here, and to thinke to helpe a mans selfe by this meanes, and the taking up a mans rest in these meanes, and the opinion of merit, this is the bane of religion, *Rom.* 11. 2. *For I beare them record,* saith the text, *that they have zeale for God, but not according to knowledge :* the Iewes had a zeale for God, they loved religion, and they were Christians, and circumcised, and doe not these attaine to life and salvation? no, for saith the text, *they being ignorant of Gods righteousnesse, and going about to establish their owne*

righteousnesse, have not submitted themselves to the righteousnesse of God in Christ: what is the reason of this? because they went about to establish their owne righteousnesse.

Three things there be in the third verse for our purpose:

First, *that a man cannot be saved by his owne righteousnesse, but by the righteousnesse of God, in and through Christ.*

Secondly, *that it is a point of submission and subjection,* (Oh marke this) *and it is a great point, it is a point of humilitie and submission to take and receive righteousnesse from another.* It is a great point of submission, to have all from Christ, and nothing in our selves to have grace from Christ, and comfort from Christ, this is admirable.

Now what hinders this submission? why? thirdly, the text saith, *They went about to establish their owne righteousnesse of their owne workes,* as if that could doe the deed, or nothing: thou must count them dung in respect of the righteousnesse of Christ; that is the first, the whole nation of the Jewes fell short of Christ in this point: the second place, is *Rom. 9. 31, 32.* marke how he reasons there, *What shall we say then?* as who should say, you will thinke we speake strange things, and it is a strange thing, but it is a true thing, *that the Gentiles which followed not after righteousnesse, have attained unto righteousnesse, even the righteousnesse which is of faith; but Israel which followed the law of righteousnesse, have not attained the law of righteousnesse;* why? *because they sought it not by faith, but*

by

by the workes of the law. Three things againe here in the text consider:

First, what shall we say? is it possible? what, a Gentile saved, and a Jew condemned? what, a Gentile that knew not God, attaine mercie, and the Jewes and people of God, cast off from mercie? what shall wee say then? why? marke the text, a Gentile that never trusted to his owne righteousnesse, that is, a miserable sinfull creature he seeth himselfe nothing, haply a cursed drunkard, or an adulterer, the Lord opens his eyes, discovers his sinnes, and makes him see he is a lost man, and makes him see, that a Christ must save him from the sinnes of his prayers, and a Christ must save him from the sinnes of his performances, or else he is an undone man for ever: Another man now, the Jew he sought after the law, that is, they were strict in the performance of the law, they had their circumcision, their washing, and all services, upon all occasions curiously; how comes this to passe now, that the one is saved, and the other damned? because the one will be beholding to Christ, the other will not, therefore the one hath mercie, the other hath not.

Now we will explaine the point, and the practice of it: will you see how men procure their owne ruine in this kinde? take a poore sinner that is fallen into a base course, what is the course hee takes to save himselfe? hee is informed what to doe, and his conscience is awakened, therefore he goeth aside, and forceth himselfe, and labours to force his heart to a melting for, and hatred

against his corruptions, whereby God hath beene displeased, now haply God breakes his heart, and teares flow abundantly, and the man riseth off his knees, and here takes up his stand, and thinkes all is well, and in conclusion thus he lives, and is as bad as ever he was before; and the next temptation that is offered to him, he is taken aside with the same sinne againe, the reason is, he went away, and thought, my heart hath beene enlarged, I have confessed my sinnes, and God hath humbled my soule, and therefore I shall be saved, and rests upon his humiliation, and not upon Christ; upon his confession, and not upon Christ; so that his humiliation and confession is his Saviour, he hath made provision at home, therefore will not goe to the Lord Jesus Christ: another man, God opens his eyes, and makes him see his ignorance, (the Minister tels him, he must humble his soule, and pray in his family) now hee findes himselfe marvellous blinde, and unable to doe it, now he bewailes his ignorance and carelesnesse, and waits upon God in his ordinances, and gets abilitie to performe those duties, so that now he performes holy duties after an excellent manner, and there he stayeth, and in conclusion returnes to his old fashion againe: what is the reason? he establisheth his owne righteousnesse, (he settled upon dutie alone, and there was an end) he fell short of Christ, and rested upon doing of duties, and so went no further at all: well then, wee have the hindrances.

Then for the cure remember two passages:

First,

First, be fearfull and jealous of thy selfe, when through Gods assistance and helpe thou art able to get some power in the performance of service, to get some measure of sufficiencie, when thou hast abilities about thee, bee most fearfull and jealous, because then thy estate lieth in most hazard: doe in this case as sea-faring men doe, they hoise up saile, and goe amaine, where there is no hazard, and where there is sea roome enough, but if they goe in a straight or in a sand, where many have suffered ship-wrack, and there is a remembrance of it, such a man perished here, and such a man suffered shipwrack here: how carefull are they then to sterne aright, and observe all curiously and exactly, lest they fall where others fell before them, and suffer shipwrack where others were overthowne: or looke as it is with men that travell, if they come to some suspicious or theevish places, though they were careless before, yet when they come there, lest they be surprised on the sudden, and to fortifie themselves, one rides with his sword drawne, and another with his hand upon his sword, and they make what speed they can, because they suspect an assault: so it is here, *Saul* hath slaine his thousands, and *David* his ten thousands: I tell you, carnall securitie hath kild many, but carnall confidence hath sunke downe ten hundred thousands into hell: when you come then to this stand, when God hath enlightned your mindes, and given you some parts, and bestowed some abilities upon you, and now you clap and applaud your selves,

and say, this is somewhat, this it is to be a Christian, poore novices must come and live upon my crums, and desire my information, the Lord hath enlightned my eyes, and wrought upon my heart, thou art now upon a sand, for the Lord Jesus sake, take heed to thy selfe; here Saint *Paul* had like to have suffered shipwracke, and here those hypocrites in *Isay* 28. suffered shipwracke; here is the skull of one man, and the hand of another man, and the soule of another man; I meane, thousands have suffered shipwrack here: now looke to heaven, and suspect thine owne soule, and thinke, if the Lord keepe mee now, I shall escape the worst, but here is the most hazard, therefore I must be most carefull hereof: it is pretty to observe in experience, poore Christians that are lowly and humble, how tenderly doe they walke, how fearfull are they of their hearts, of their pride, and peevishnesse, and idlenesse, and carelesnesse; when you shall see a bold brazen fac'd, presumptuous, carnall wretch, because hee can pray, and read, and heare, he will follow riotous fashions, and continue in base courses, and carrie all away with his abilities.

The second thing I would have you consider, is this, grow every day up in the observance of thine owne basenesse, and in the acquaintance of thine owne weaknesse in the best of thy duties; this is a sweet pitch of a Christian, the more God bestowes, and the more grace God vouch safes; he goeth away, and hangs downe his head, and wonders at Gods goodnesse, that ever the Lord should

should help a poore creature, so to call upon his Name, and sayes, Lord it is thy grace, it came from the assistance of thy Spirit; but that ever a wretch should say to his services and duties, yee are my gods; abhorre this in thy soule, and keep a marvellous dislike of thy selfe, and a low esteem of thy duties, and bee wondering at Gods grace, and admiring at Gods mercy, and returne to God, that hee hath given thee power to performe any service, and lie thou in the dust, and trample upon thine owne performances; doe therefore as *Paul* did, *Phil.* 3.7. he saith, *Now these things I counted gaine, I count losse for Christ:* Oh, my zeale for the Law, and the exact strictnesse of the Pharisees; I thought that would have carried mee to Heaven, but they are dung, I will tread them under feet; nay doubtlesse, I count all things, not only the services I did before, and the prayers before God called me, but even since the best prayers and performances I ever did, dung in the comparison of Christ. What availes it for a man to saile faire on the Sea, and suffer shipwracke in the haven? he had been as good have perished at Sea: thou saileſt faire in the world, in thy duties, and thou sufferest shipwrack in the haven, and restest in thy duties, and goest downe to hell, thou, and thy duties, and all: therefore labour to see a need of a Christ, even to heale and to pardon thy best performances, that ever thou madest, and never leave thy soule and thy service, till thou grow to an apprehension of the baseneſſe therein, and so goe to Christ.

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The third hindrance is this, the sinner by this time is driven from these two holds, and driven two staires higher to Christ; the sinner seeth he must change, and that he cannot helpe himselfe, his prayers and performances are good things, good meanes, but the Physitian is in another place, a mans legs may carry him to the Physitian, but they cannot cure him; so a mans services are good things, but he cannot helpe himselfe, he must goe to another for helpe. Another hindrance is this, when the sinner sees hee cannot helpe himselfe, yet he thinkes he is able to goe to another for helpe; it is a thing incident to our nature, and it is usuall, that we thinke, that it is in our power to beleeve, and that the matter of resting upon Christ, is not a matter of that difficultie, and that hardnesse, as some Ministers pretend, and the Word seemes to expresse unto us, and this is that keepes a man utterly from going out; I beseech you observe it, though a man cannot helpe himselfe in nature, yet a man will say, hee can call to another for helpe, though a man cannot succour himselfe in his want and necessitie, yet to take supply from another, that is an easie matter: so when we cannot doe what duties we should, when wee cannot satisfie Gods justice as he requires, and answer the law, we thinke though we our selves cannot helpe our selves, yet wee can goe to Christ, and intreat him, and beseeeh him to help us, and wee can receive succour and help from him, this is not so hard a matter, this is our nature, take notice of it in experience, looke into

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the course of mens carriages and lives, wee shall observe, that every man will acknowledge his infirmities in other things, but now his inabilities in this, there is not one man confesseth: one complaines, his abilities are poore, hee cannot pray as he should; another, his parts are meane, he cannot conferre as he ought; another, his passions are unruly and heady, and he cannot master them as God requires and commands: thus every one will confesse his infirmities in other things, but goe to every mans doore, and aske, doe you not beleeve? why? all the swearers, and drunkards, and sots in the towne, they can beleeve, they can doe this, though they can doe nothing else; they cannot pray, they cannot understand, they cannot remember, they cannot subdue their corruptions, but they shall be taken away with company, and fall into that sinne, but they can beleeve in Christ with all their hearts: thus we see that every man thinkes it in his power, and within the compasse of his abilitie naturally to rest upon Christ. Now marke what followeth, why should a man desire that hee hath? why should he seeke for that he hath attained? why should he labour to be possessed of that which is in his owne power, and he is possessed of already? if I can beleeve naturally, if it be in my power to goe to Christ when I list, why shall I use all meanes, and receive abilitie to doe that which I can doe by my owne power? and this I take to be one maine ground, why the endevours of men are taken off from attending, and why the labours

of Christians are taken off from seeking often this blessed precious grace of faith: there are many grounds why men are driven to this kinde of conceit, there are many reasons that make way for this conceit:

As first, to beleeve, is a spirituall thing betweene God and thy owne soule, to pray and reforme, belongs to the outward practice, but to beleeve, is a closure of the heart, with an entertaining of the Lord and his truth, and the giving way of our soules thereunto: now because men cannot see their faith, therefore no man will yeeld, but he doth beleeve.

Secondly, men conceive, that it is an easie matter to take of mercie from Christ, and say they, is there any man that will not have mercie? is it such a hard matter to receive favour offered, or to take a gift when it is tendered unto us?

Thirdly, these doe apprehend, that the assenting to the Gospell of Christ, wherein is revealed the riches of Gods mercie, is all that is required in faith, when the Lord saith, *He hath sent his Sonne into the world, that he hath prepared salvation in him, and wrought redemption through him:* they acknowledge and assent to the truth, and conceive, this is whole to beleeve; upon this ground, poore creatures thinke it is in their power to beleeve, and take grace and helpe from Christ, though they cannot helpe themselves; therefore they labour not to get grace from God to doe this worke, because they thinke they can performe this worke by their owne abilitie and power.

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The cure of this hindrance is this, and it lieth specially in these three meditations:

First, see thy selfe, and convince thy owne heart, how thou art cozened, and thy conscience how thou art deceived in common sense, when such thoughts creepe into thy minde, and reason thus; were it in my power alone to beleeve, or in any mans power else, would any man goe to hell for want of beleeving? if it were in my power, or any mans power else to get faith, would any man perish for want of faith? Take a little experience from those that lie on their death beds: A riotous wretch that hath run headlong against the Lord and his truth, a man that hath lived stubbornly and stoutly under the means of grace, and hath taken up armes against God and his grace, he lieth gasping, and then hee lookes to Heaven, and considers what shall become of him: The Minister saith he must renounce himselfe, and apply Christ and his promises to his soule: Oh, saith he, I cannot beleeve the Lord will save mee, and pardon me, and comfort me, I cannot rest upon the promises of God: What, I such a sinner, and saved? what, I such a sinner and comforted? I cannot beleeve it, if all the Angels in Heaven tell it me; is it in this mans power to beleeve now when he sees Hell open before him, and the devils ready to receive him? doe you thinke hee would rush into Hell, if hee could beleeve and escape it?

Secondly, looke into the depth of thine owne heart, and weigh seriously thine owne weaknesse

by the ballance of the Sanctuary, and thine owne infirmities by the blessed Word of the Lord, and see that thou must not onely have a gift from God to take it; God must not onely give a man a gift, but power to receive it: *Ioh.* 3. 27. *No man can receive any thing, unlesse it be given him from above*; therefore judge your owne abilities, not according to your owne conceits, and overweening imaginations, but judge by the Word, and judge righteous judgement, that a man can receive no good thing, unlesse God give him power. The gift must come from above, and the power must come from above, whereby hee must receive it.

Thirdly, consider and settle thine owne heart in this same determination and resolution, that there must be a supernaturall power put forth to make thee beleeve, or else all the power under Heaven cannot furnish thee with sufficiency thereunto; a man is as able to doe the condition of the first covenant, as to observe the condition of the second covenant: he is as well able to keepe the Law, as to beleeve the Gospell, unlesse there be a power to inable him: *Iames* 1. 18. *Hee hath begotten us according to his owne will, by the Word of truth*; a childe cannot beget himselfe: So it is here spiritually, as there naturally, the Lord doth beget us according to his owne will, it is not in our owne will to beget our selves, as the Pelagians dreamed, it is not in our will to dispose of our hearts, to take Christ when we will, to let him stand at doore so long as we see fit, and take him

him in when we see fit: but it is the Will of the Lord that must beget us, and not our will, that can beget our selves: Therefore that faith that groweth upon the ground of thy owne naturall abilitie, it is a fancy, it is no sound faith. God must come down from heaven to thy soule, before thou canst goe up to heaven againe; faith must be first wrought in thy soule, before thou canst be carried to God by faith; there must bee a power in all means, above all means; there must be a spirit in all endevours above all endevours, to helpe us to beleeve, or else wee shall never beleeve while the world standeth: therefore avoid those proud imaginations of heart, when men thinke they may refuse grace, & take grace when they list, shut Christ out of doores over night, and take him in the morning, it is against sense, and there is nothing more crosse and contrary to the power of grace: No; goe secretly betweene God and thine owne soule, and confute it; what, I Lord, and my parts Lord; what, in my will Lord to beleeve, and in my power, and so forth: no, if all men and Angels should conspire together, and all the Ministers under Heaven joyne together to work faith in my soule, it will never bee, the power of Angell, Men or Word, will never worke it, but it must bee the power of the Lord that must worke it; as we may see, *Ephes.* 1. 18. *The same power that brought Christ out of the grave, must bring the soule to Christ*, or else it will never come while the world stands: be perswaded of these things, they are true, chuse whether you will beleeve them;

but the Lord make you beleeve them, that you may receive comfort to your soules.

We come now in the second place, to those second kinde of hinderances which doe not deprive a man of the title to Christ, but through our own folly and weakneſſe they ſtop us from comming ſo readily to Christ; wee have intereſt in a promiſe, but through our owne ignorance, and Satans ſubtilty, wee goe not ſo readily to a promiſe wee have title to. The ground of all theſe hinderances is one, and that is this; namely when men out of carnall reaſon contrive another way to come to Christ than ever God ordained, than ever the Word revealed; when wee ſet up a ſtandard by Gods ſtandard, when out of the heady haughty imaginations of our mindes, wee make other termes and conditions of beleeving, than ever God made, then ever Christ required; we lay bars in the way, and lay boults upon our feet, and manacles upon our hands, and then wee complaine wee cannot goe; the fault is your owne, and the impediments are many, becauſe carnall reaſon is fruitfull to deviſe, and Satan followes, and fires, theſe imaginations. I will onely mention three hinderances which are mainly obſervable, by which many a gracious heart is wonderfully damped from comming to, and receiving benefit from the Lord Jeſus Christ.

1 *Hinderance*

The firſt hinderance, is a deſperate kinde of deſpaire and diſcouragement which ſometimes oppreſſeth the ſoule of a diſtreſſed ſinner; the diſtreſſed ſoule lookes upon his owne corruptions, and

and worthinesse, and sinfullnesse, and then hee dares not come to Christ: hee viewes the number of his sinnes so many, the nature of his abominations so hainous, the continuance of them so long, the soule of a distressed man sends his thoughts affarre off, and viewes all, both the abominations of his life, and the distempers of his soule, and seeth his iniquities mustering up themselves, and Satan helps him forward; for this is his policy; First, hee will keepe a sinner if hee can, that hee shall not see sinne, and then all will be whole; and the sinner thinkes there is mercy enough in a Saviour, and why should I trouble my selfe? but when hee sees the sinner will pore upon his sinnes, then hee shall see nothing else but sinne, so that he dares not goe to God for mercy: this is that I desire to trade in, and follow Satan as far as I can. Now the sinner that is in this case, tell him that mercy is in Christ, and redemption offered in a Saviour, hee dares not heare of it, hee dares not thinke of it: what saith he, shall I once imagine or thinke that there is any mercy for me? that I have any title to, or interest in Christ? that were strange, and the soule is here foyled and fastned upon his owne misery, and never goeth to the Physitian; he stares in the wound and never goes to a Saviour; for a man is as well kept from going to Christ, by poring continually upon his distempers by despaire, as by resting upon his owne sufficiency by presumption; hee that seeth not his sinnes, he thinkes he hath sufficiency, and therefore will not goe to Christ, and

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when a sinner seeth and feeleth the burden of his iniquities, he dares not goe to a Saviour; this is the course of Satan, and herein hee is marvellous cunning: but this should not be any discouragement to our hearts from comming to the Lord Iesus Christ: for I beseech you observe it, for whom did Christ come into the world? for whom did Christ die? when he came, it was not for the righteous, that needed him not; but for the sinners, that had condemned themselves; and hee came to save those that could not save themselves: 1 *Tim.* 1. 15. *It is a faithfull saying, Christ came to save sinners, whereof I am the chiefe: Zachary* 13. 1. *There is a Fountaine set open for all people to wash in, all sorts of sinnes, and all sorts of sinners*; there is a fountaine set open for them, bee they what they will be, be they what they can be; their sins never so great, the time never so long, and the hainousnesse never so vilde, come they that will come, come and welcome. There was a fiery Serpent in the wildernesse, and there was a brasen Serpent to cure them that were stung; so if thou beest stung with the fiery Serpent of sinne, Christ is the brasen Serpent that will heale thee. *Esay* 43. 24. *When the Iewes had tyred God with their wickednesse, and wearied him with their distempers, yet the Lord for his owne Name sake pardoned all their iniquities, and remembred their sins no more:* I say this, though our sinnes bee never so hainous, never so vile and abominable in themselves: if the soule can see these, and be burthened with these, they doe not hinder the worke of faith, and the worke of mercy.

mercy. I would faine have you thinke of that which I now say; it is not our sinfulnesse properly, I meane our unworthinesse, but our haughtinesse that hinders us from comming to a Saviour; it is not a mans basenesse and sinne that hinders him, but his owne haughtinesse that lets him from comming to a Saviour; we would have somewhat in our selves, and not all from Christ; therefore when we have nothing in our selves, we are loth to goe to Christ: were your sinnes lesser, and your holinesse greater, then you would goe; then marke what followeth; thou goest to Christ, not because of the freenesse of his grace, but because thou hast something in thy selfe to incourage thee to goe to Christ; thou wilt have something before thou wilt goe to Christ, and therefore wilt not have all from Christ: therefore it is not thy basenesse, and thy sinnes that hinder thee from Christ, but it is thy haughtinesse and pride.

But Satan suggests and the soule replies: I dare not come to Christ, not onely because of my sins, but because it is the freenesse of the offer of grace that I have rejected. *Object.*

Why this will not hinder thee neither, provided thou canst be humbled for this; though thou hast cast off the kindnesse of the Lord, he will not reject thee and cast off thee, if thou wilt come unto him: *Esay* 57. 18. the text saith, *for his wickednesse I have smitten him, and was angry with him, yet he turned after the way of his owne heart*; by this means *Iudah* should never be recalled: but marke *Answ.*

what the Lord addes, *I will heale him, and restore comfert unto him:* as if he had said, poore soule, I have striven with him, but he scorned me; *I offered him grace, he received it not; but went after the stubbornnesse of his owne heart; hee seeth not his misery, but I see it, and I will pardon it: Ierem.* 3. 2. *Yet returne to mee, saith the Lord:* there is no time to late, if a man have a heart to returne: *Thou hast played the harlot with many lovers*; that is, thou hast followed many sinnes, and addicted thy selfe to many distempers, *yet returne unto mee.* If a man put away his wife for fornication, will he receive her againe? no, he will not doe it: yet you have had many base haunts and backdoores, *yet returne unto me, after all that stubbornnesse whereby you have opposed my grace, and slighted my mercy: yet returne unto me, and receive grace offered.* There is no limit of the pardon and free grace of God offered to a poore sinner, except the sinne against the Holy Ghost; the Lord stands, and waits, and knocks, if any man will open; though he call till hee bee hoarce, and knock till he be weary, yet if any man will open, bee the drunkard never so base, the adulterer never so vile, if hee will open, the Lord will come, and will bring his comforts with him, and will sup with him, and restore consolation to him.

Object. But you will say, Aye, thats true, if I had but a heart to mourne for them: see my sinnes I doe, and I cannot but acknowledge my corruptions: but I am not sensible of the load that lyes upon me, I cannot be burthened with the evils that oppresse

presse me, I have a heart not only that doth not, but that cannot mourne.

I answer, this hinders not neither, provided thou beest troubled, because thou canst not bee troubled; provided thy heart be weary of it selfe, because it cannot be weary of its sinnes; if this be thy temper and frame, this hinders thee not from the mercie of God which is offered and thou needest: for that Christ that freely pardons sinne, can, and will, and that easily, breake thy heart, and fit it for pardon: *Micah* 7. 18. *The Lord pardons sinnes, and subdues iniquities*; not because thou pleasest him, but because mercie pleaseth him: wherefore did the Lord shew most mercie to *Saul* when he shewed most hatred against him; *Saul* is posting to Damascus, and breathing out threatnings against Christ; the Lord is opposed by *Saul*, and the Lord in the meane time pities and shewes mercie to *Saul*; *Saul* persecutes him, and he makes his moane to *Saul*; *Saul, Saul, why persecutest thou mee?* the bloudy jaylour that opposed the meanes of grace, the Lord overcame him by the meanes of grace; he that resisted the meanes of grace, was brought home by the power of the meanes to the Lord Jesus Christ. *Answ.*

But the soule saith, this is that which overthrowes mee, you are now come to the quicke, this very word is like a milstone about my neck, that will sinke my soule into discouragement for ever; for this is my misery, the meanes doth not better me, though *Saul* and the jaylour were bad enough, yet they were bettered by the meanes, *Object.*

but this is the hopeleſſe condition of my heart, prayer will not worke, the meanes of grace will not prevaile; ſometimes I thinke, Lord, this Lords day will doe, and this ſermon will worke it, but to this very day the word of the Lord profits not, nor workes upon mee for my good, and is there ſuch a heart in hell? is there any hope that I ſhall ever have grace, when the meanes which ſhould worke grace will doe mee no good? this is the laſt plea of the ſoule, and indeed of Sathan, whereby hee holds many a diſtreſſed ſoule in hand, that God intends no good towards him.

Anſw. I anſwer, yet this hinders not, but at leaſt thou maiſt have a hope of mercie to ſupport thy heart in the expectation of good, and that I may ſpeake cleerely, obſerve three paſſages:

1 Firſt, the word and meanes doe worke; if it doe make thee more ſenſible, and more apprehenſive of thy owne hardneſſe and deadneſſe, though indeed it workes not that good, and after that manner thou wouldſt, and deſireſt, and expecteſt, yet if it make thee ſee thy owne baſeneſſe, and obſerve thy owne wretchedneſſe, in regard of that body of death that hangs upon thee, it workes marvellous well, after the beſt manner, becauſe it is after Gods manner, though not after that manner which thou deſireſt, and ſeeſt beſt in thy owne apprehenſion; obſerve it, that phyſick workes moſt kindly, that makes the patient ſicke; that ſalve that drawes before it heales, cures moſt ſafely: ſo it is with the word, it workes kindly, when it makes thee ſicke of theſe diſtempers, when

when it shewes thee the stubbornnesse and deadnesse of thy owne heart, and makes thee apprehend, that a broken spirit is the gift of God, and not of man and meanes; therefore the Lord will make thee looke to him to worke it and continue it; therefore know that this is a worke of God; for to see deadnesse is life, and to feele hardnesse is softnesse; onely beware, that there bee not a haunt of heart and distemper, that thy soule cleaves to, and pants after, and thou art loth to part withall; for then the word will harden thee, because thou hardenest thy selfe, but if thou art content that the word should lay open the bowels of thy heart, and discover what ever is amisse, and reveale what ever is crosse to Gods command, and plucke away every corruption and distemper; then if the word reveales any hardnesse in thee, know that the word workes comfortably, that reveales hardnesse and basenesse, and doth drive thee out of thy selfe to God for succour.

Secondly, thou art the cause why thy heart is not softned, thou art the fault why the word prevailes not, because the distemper of thy heart hinders the worke of the word, and the dispensation of Gods providence, and the tenor of the covenant of grace; when a man will stint the Lord, and limit the holy One of Israel, just this sermon, and this quarter, and this season, this hinders the nature of the covenant, and crosses the worke of the covenant of grace; the Lord doth not stand bent to thy bow, the Lord is not at thy call, he will not 2

give thee grace when thou wilt, but when he pleaſes; no, it is not for us to know the times and the ſeaſons that God hath appointed; what if thou goeſt upon thy hands and knees begging of mercie to the laſt gaſpe, and if then the Lord be pleaſed to ſhine in a drop of goodneſſe and mercie, it is more than the Lord owes; therefore heare to day, and attend to morrow, thou knoweſt not whether God will bleſſe this ſermon, or that meanes, or the other ordinance; and doe not complaine upon the meanes, but attend Gods leiſure, and remember the Lord hath waited long for thee in the time of your rebellion, in the day of your ignorance, before you looked towards the Lord; and therefore if the Lord now make you wait for mercie and aſſurance of his love, know that the Lord deals equally, and kindly, and lovingly with you, and ſo as all ſhall be beſt for you; and know that this diſtemper of heart oppoſeth the tenor of the covenant of grace, for the Lord gives what he will, when he will, and after what manner he will; therefore ſtint not God in his giving, but wait when and what hee will beſtow upon thee.

3 Thirdly, know that thou reſteſt upon thy owne duties and endevours, and goeſt not out to God that bleſſeth both the meanes and thy endevours for thy good; and that is the reaſon why thy heart is not enlarged, and grace communicated; the fault is thy owne, becauſe thou reſteſt in thy performances, and in the meanes, and goeſt not to God that would have done more than all, and wrought

wrought more than all these. If I thinke and am perswaded I have power to goe out of my selfe, in conceiving I have power, and staying there, I stay in my selfe, when I thinke to goe out of my selfe; it is a supernaturall worke, and the same hand must bring us out of our selves, that must bring us to Christ, the same hand must pluck us out of our selves and sinnes, that must bring us to the Lord Jesus Christ; therefore if I thinke, and through Satans delusion conceive, that I have abilitie to goe out of my selfe, I repose upon my owne abilitie, when I professly renounce my owne abilitie, I maintaine a repose upon my owne abilitie, when I renounce it, I say, I can doe nothing, and yet rest upon that I can doe; it is a point very profitable, therefore marke what I say, this is selfe deniall in truth, when the soule knowes it hath nothing, and therefore is overpowered by the almightie worke of Gods Spirit, and is stopped, as it were, in so much that the soule of a sinner doth not looke to expect any power, or any principle from it selfe, or any creature, or any dutie, the soule of an humble sinner knowes he is a dead man in sinne; hee cannot direct his owne wayes; therefore when he is brought to deny himselfe, it is by the almightie worke of Gods Spirit, when the Lord drawes the soule, that it lookes not inward, it lookes not downward, it lookes not to the creature, it expects no principle from within, no power from the meanes to performe any dutie, when then I thinke with my selfe, I have power and abilitie to goe out of my

selfe,

selfe, then I say, I have a power within me to doe something pleasing to God, namely, I can denie my selfe, which is contrarie; for to denie a mans selfe, is to looke for no power, or expect any power or sufficiencie from himselfe, or from the creature to performe that God requires: therefore wee must listen and looke onely to the voice of Christ, he that cals us from darkneſſe, must call us to the glorious light of himselfe: we must as well listen to the voice that must pluck us out of our selves, and expect power from Christ to pluck us out of our selves, as wee must expect power from Christ to goe unto him: the conclusion therefore is this; I would have a sinner say, and thinke with himselfe, I expect no power, Lord, from my selfe, I intend to wait upon the Lord, that hides himselfe from the house of Israel, and I will looke up, I will use all meanes, and improve all helpes I can, but I will not looke to hearing, from that to receive any thing; I will not looke to the Minister, from him to receive any thing; but in these meanes of hearing, and prayer, and in the use of all ordinances, I will looke up unto God that hides his face from his servant for the while, and will looke up to that wisdome to be informed, that is wiser than the wisdome of the meanes, and I will looke up to that power to be strengthened, that is stronger than the power of the meanes: *Habak.*3.17. when he saw all began to faile, *though the fig-tree blossome not, and the vine flourish not, yet will I rejoyce in the Lord, and stay my selfe upon the God of my salvation*; marke

marke this, when all meanes under heaven faile, when the figge tree blossomes not, when the vine flourisheth not; when all means faile, yet there is mercy with the Lord, there is power and strength and sufficiency in the Lord, to doe my soule good; and say thou, though my sinnes be great, and exceeding great, though my heart be hard and comes not under the power of Gods ordinances, and the means of grace work not upon my soule, yet I will looke up to the Lord, and my eyes shall be towards him; my eyes shall not be inward to looke upon any thing in my selfe, but my eyes shall looke up to the Lord, and expect all from him: and thus much shall suffice for the second hinderance.

The third hinderance, which hinders a poore sinner from comming to Christ, is the want of sense and feeling, and therefore the distressed sinner complaines, I never knew what it was to have the assurance of Gods love, I never received any sound sensible comfort unto my soule, and shall I thinke that I have grace? shall I thinke that my heart is fitted to receive that mercie which God hath promised to his Saints? the Scripture reveales it not, the Saints have found it, that they which beleeve rejoyce in the Lord, but I am a stranger to that joy, and that is a stranger to me, how can I thinke then, that I have any interest to the promise? or any faith whereby I may depend upon the promise? *3 Hinderance* *Object.*

I answer, this hinders not that thou maist not come unto God by beleeving, and receive good from him: therfore remember these 3. particulars: *Ans.*

1 Firſt, thou muſt not thinke to have joy and refreſhment, before thou goeſt to the promiſe: but thinke to expect it when thou doeſt beleeve, when thou doeſt chew and feed upon the promiſe, and continueſt ſo doing: know, that joy and ſweet refreſhment, it is a fruit that comes from faith: firſt beleeve, and then have joy; doe not thinke to have joy, and then beleeve; the heart is filled with peace and joy, not before beleeving, but by beleeving, and after beleeving, then rejoyce with joy unſpeakable and glorious; when faith is rooted in the heart, and hath had many ſun-ſhines of Gods favour upon it, then expect thoſe admirable raviſhments, and ſweet conſolations, which the word ſpeakes of, and thou maiſt obtaine.

2 Secondly, theſe joyes, and ſenſe, and feeling, are things which may be ſeparated from faith, a man may have a good faith, and a ſtrong faith, and yet not have that comfort and ſweet refreſhment a ſinner lookes for and deſires; a man may want ſparkes, and yet want neither life nor heat; a tree may want leaves, and yet not want ſap; ſo it is with thoſe conſolations: faith may bee ſtrong, when a mans feeling may be nothing; *Reſtore to mee the joy of thy ſalvation*, ſaith *David*. hee was juſtified and ſanctified, and had faith, and yet had not this joy; nay *Iob* had faith, and yet he had no ſenſe and feeling of Gods favour: *Thou makeſt me a butt to ſhoot at*, ſaith he, *and thine arrowes have drunke up my ſpirits*; and yet he ſaith, *Though he kill me, yet will I truſt in him*; his faith was ſtrong, though

though his feeling were nothing, truſt to the goodneſſe of the Lord, and not to thoſe ſhadowes, and brittle bottomes, that will breake under you.

Thirdly, the Saints of God are deprived of comfort, not becauſe God will withhold it, but becauſe they will not take it; Gods owne ſervants want the aſſurance of the freeneſſe of Gods love, not becauſe God will take it away from them, but they will not take it when hee would give it them; it is not, becauſe they may not have it, but becauſe they will not receive it; *Pſal.* 77. *My ſoule refuſed comfort*, like a little childe that will not eat his meat, becauſe it is not in a golden diſh; he doth not ſay, God did not offer mee conſolation, but I refuſed conſolation out of a diſcontented ſpirit: becauſe you cannot have comfort upon your owne termes, and pleaſe your owne pallats; becauſe you cannot have a diſh for your tooth, you will have none at all; you want comfort, not becauſe God will not give it, but becauſe you will not take it upon Gods termes: theſe and many more are the hinderances. One ſaith, God hath followed mee with croſſes in my life and eſtate; another, the wrath of the Lord lies heavy upon me, I am ſtill doubting and perplexed, and I cannot beleeve. The upſhot of all theſe is upon one and the ſame ground, theſe are hinderances, which we out of our owne folly, and the ſubtilty of Satan, make to hinder us from comming ſo freely to Chriſt, and beleeving in him, as otherwiſe we might; and yet in truth theſe are no hin- 3

derances, we onely make them so. Therefore we will now come to the cure of all these, and shew how wee may take off these hinderances if it bee possible, as in truth it is possible; and not onely to remove these hinderances, but all other of this kinde, quality and condition, if you will attend to the means that shall be propounded, it is possible to cure them; and the cures are these, whereby the soule may bee fortified against these, or passe by, and leap over all these hinderances; and notwithstanding all, goe to Christ in the promise.

1 *Cure.* The first cure and helpe that I desire to propound is this, namely we must not look too long; the soule distressed and troubled should not sticke too long, and looke too much, and dwell unwarrantably and continually upon the sight and consideration of his owne sinnes, upon his weaknesses and distempers, so farre as to bee skared, and altogether discouraged from comming to, and depending upon the riches of Gods free grace. The devill keeps us in our sinnes by poring continually upon our sinnes, when we thinke to have our hearts carried against our corruptions, we are more intangled in our corruptions, by dwelling continually upon them. This was the course that *Abraham* tooke, that was the Father of all the faithfull: *Rom.* 4. 19. when God had promised him a sonne, and not onely a naturall sonne, but a sonne that should be a Type of Christ, whereby he and all the faithfull should be saved: Now this promise was made unto him when hee had a dead body, and *Sarah* a barren wombe; he unable

to

to get, and *Sarah* unable to beare; now what course tooke he to heale this? why the text saith, *He being not weake in faith, considered not his owne body which was now dead, nor Sarahs wombe which was now barren*; he knew his deadnesse, and *Sarahs* barrennesse, but he considered it not, that is, hee did not dayly pore thereupon, and quarrell with himselfe and say, how can *Sarah* beare a childe, her wombe is barren and unable to beare, my body is dead, and unable to beget, there is no ground here to beare up his confidence; if hee considers *Sarahs* barrennesse, there is no childe to be looked for; if hee looke upon his owne deadnesse, there is no childe to bee expected: now therefore what doth hee doe? hee lookes to the promise only, and there rests and stayes himselfe; though he had a dead body, the promise was living, and though *Sarahs* wombe was barren, the promise was fruitfull; and though he were weake, the Lord was strong, and able to performe whatsoever he had promised: so we must see our sins, and know our infirmities, and consider our weaknesses; but we must never settle our selves, and sit downe in the consideration of our owne distempers, and thereby be hindred from comming to the Lord, and from receiving that mercy the Lord offers unto us in the Lord Jesus Christ, and we may freely take; for when a man is continually poring upon his sinnes, and dayly meditating upon his corruptions, two things follow.

First, wee stop the streame and current of the promise, that it cannot run into the soule, wee 1

turne the frame of the soule downward, and the frame of the heart inward, & shut down the sluce, whereas by beleeving wee open the flood-gates of the promise, that the streames of mercy may flow amain in upon our soules, when we returne inward, and doe settle our hearts upon our owne distempers, we shut downe the sluce of the pro-
2 mise; and secondly set open the flood and stream of corruptions, that they may run violently upon us to the overwhelming of us in conclusion; and our distempers will take advantages against us, by reason of our dayly consideration and attendance thereupon. Meditation in this case I compare to distillation; when a woman distils a kind of herbe or flower, and when the Alchymist distils some kinde of metall, there is an admirable water drawne out by distillation, and an excellent oyle by Alchymie, and this water and oyle were in the creatures before, but they were not seene to be there before, but they are of wonderfull force and strength when they are distilled: so it is with the dayly poring, setling and attending upon a mans distempers; a man thereby distils a distemper and a discouragement, and an infirmitie, and drawes out the very life and sap, and spirit of it, and drawes out the very quintessence of a corruption, and makes it dangerous, nay he makes it deadly many times; so that after a mans dayly poring upon, and attending wholly to his sinnes, he multiplies inconveniencies more than else would be: so that the soule which before was troubled comes now to bee overwhelmed

med with the dayly poring, and looking, and attending to his owne wickednesse. Therefore the wisedome of the woman of Canaan is to bee observed, and her humiliation is to bee regarded by us: observe the humiliation of her heart, and the wisedome of her minde: *Matthew* 15. 27. *she came to him to beseech him to heale her daughter, that was possessed with a devill:* at the first, hee would not listen unto her, but shee would not be put off so, but cried after him; then hee answered, *I am not sent but to the lost sheepe of the house of Israel, not to you that are Gentiles:* yet for all this shee would not leave him, but came and fell downe, and worshipped him, saying, *Lord, helpe me:* then at last he compares her to a dog, *It is not meet to take the childrens bread, and cast it unto dogs*; as who should say, you Gentiles are dogs, and the glad tidings of the Gospell are bread, and therefore belong not unto you: Now had shee pored and setled her selfe upon the words of our Saviour, she had never beene made partaker of that mercy which Christ bestowed, and she stood in need of: now marke what shee saith, *Truth Lord, but the dogs eat of the crums which fall from their Masters table.* Here observe a heart truly humbled, and also truly wise to apprehend its owne weaknesse; she confessed all that Christ spake. Thou saist I am carnall, I yeeld it; thou saist I am a dog, I confesse it; my sinnes are more for number, they are more hainous for nature, than either my tongue can utter, or my heart can conceive: but though I am a dog, Lord, yet I will not goe out

of

of doores, but lie under the table; she yeelded she was as bad as might bee, and confessed all that Christ spoke, yet shee will not from under the table: so wee ought to doe, when our corruptions are apprehended by us, and our basenesse presented to the view of us, when wee see our selves damned creatures, and dogs, and lost in our selves, then let us say, *Truth Lord*, wee are worse than can be spoken of us, wee are worse than can be conceived of us, yet let us not fly out of doors, but lie under the table, and at the foot of our Saviour, and take a crum of mercy at the hands of our Saviour. But you will say:

Object. Is it not a thing which is not only allowed, but required, that we should meditate of our sinnes; nay, is not this the way that God hath chalked out to sinners? is not this the course that God hath commanded, that men should see their sinnes, that they might bee brought out of their sinnes, and be brought to Christ? *I considered my wayes*, saith *David, and turned my feet unto thy testimonies.*

Answ. I answer, this is true; and all I said before was as true: it is not onely, I say, lawfull for us, but there is, I say, a necessitie lying upon us; we must see our sinnes, and consider our corruptions, but stay not too long, pore not too much upon thy sinnes, expect no comfort nor consolation from thine infirmities, and the meditation of them; see thy sinnes thou must, and oughtst to doe, but see them so, as thou maist be forced to flye to Christ for help and succour; doe not so see them, as to

be

be settled in thy infirmities, and to have thy soule so discouraged, as thereby to bee driven from Christ; therefore see thy sinnes thou shouldest, that thou maist apprehend them loathsome, and finde them burdensome to thy soule; see thy sins also thou must, till thou see an utter insufficiencie in all things under heaven, to helpe thee out of thy sinnes; see thy sinnes thou must also, till thou see an absolute necessitie of a Saviour, and of the mercie that is in the Lord Jesus Christ, to recover thee out of thy sinnes: and when the soule hath done these three particular passages;

When it hath seene sinne loathsome, odious, and ugly: 1

When it hath seene the helplesnesse of all naturall meanes, and all things under heaven, to recover it: 2

And when it hath seene the necessitie of mercie, to help it out of sinne: 3

Away then for thy life to the throne of grace, there is pardon enough to remove the guilt that sinne hath brought upon thee, there is grace enough to take away all those corruptions that have defiled thy poore soule. What madnesse and extreme folly is it for a poore sick man, that is overtaken with some grievous disease, or some sore wound, not to goe to the Physitian before he be whole, because hee is ashamed the Physitian should see him so distempered or wounded? In reason we should rather goe first to the Physitian, that he may heale us, than be first healed, and then goe to the Physitian and shew our selves: so it is

the desperate folly of many poore sinners, wee would have our sinnes removed from us, and our hearts quickned in the way of well doing, and when we are healed, then we will goe to Christ, and when we have things about us, then wee will lay hold on the promise, and then wee will purchase salvation, or at the least be joint purchasers with Christ in the great worke of redemption: no, let this be thy course; see thy sinnes, and take notice of thy corruptions, and then away to the Physitian to be healed; goe first to the Physitian to be healed; but be not first healed, and then goe to the Physitian; 1 *Sam.* 12. 10. this was the advice of the holy man *Samuel*, when the people of Israel had dealt basely with the Lord, by casting off his yoake, (for when they cast off *Samuel*, they rejected the Lord) at last the Lord opens their eyes, and affects their hearts with those their sinnes; now, saith *Samuel* in the tenth verse, *Stand and see this great thing which the Lord will doe before your eyes, is it not now wheat harvest? I will call upon the Lord, and hee shall send great thunder and raine, that you may perceive that your wickednesse is great, that you have done in the sight of the Lord*; now the Lord accordingly as *Samuel* had said, thundered terribly from heaven; now when they heard this, and saw Gods anger therein, they were driven to a kinde of a maze, and were almost at their wits end, and said, *Pray yee unto the Lord for us, that we die not, for wee have sinned greatly, and to all other sinnes wee have added this, that wee have asked for us a King*; now marke what a direction

Samuel

Samuel orders unto them; *Samuel* well saw that this is the nature of all men, by reason of their sinfull distempers, that when we thinke wee are in a good case, we never looke after mercie; and when we are apprehensive of our owne baseneſſe and wretchednesse, wee dare not looke towards mercie: before they saw their sinnes and Gods anger for them, they never cared for mercie, but now they heard the thunder, and apprehended Gods displeasure therein, they durst not goe to God for mercie: now marke how *Samuel* chalkes out a middle way betweene them both, in the twentieth verse, *Feare not*, saith he, *you have done all this wickednesse, yet depart not from following the Lord, but serve the Lord with all your hearts, neither turne your backes after vaine things that can profit you nothing*; as who should say, I will not lessen your sinnes, you have sinned grievously, you have sinned fearfully, and hainously, I intend not to excuse or extenuate your wickednesse: *but depart not from the Lord*; as who should say, you will be gone from God now; you will looke for no mercie; you will expect no favour; the Lord you have cast off, and therefore you thinke hee will cast off you, take heed of that, depart not from the Lord, for that is to follow lying vanities, and that is to forsake your owne mercies: so the soule of a poore sinner should reason thus; Tis true, my sins are many, my wants are exceedingly multiplied, I have sinned against God, and am discouraged, and shall I be more discouraged, and sinne more against God? I am miserable by

departing from God, and shall I depart more from God, and be more miserable? thou darest not goe to Christ for mercie, why? because thou hast sinned, and wilt thou depart from God still, and be more sinfull? that is against all reason.

2. *Cure.* The second cure is this; all this while I speake to broken hearted sinners; those that are obstinate, wicked, and ungodly men, stand you by, you must give mee leave to deale the childrens bread to them, you had your portion formerly, let the children have their bread also, and take their share too: the second cure therefore is this; make conscience, either not to attend to, or not judge thy selfe or thy estate by any carnall reason without a warrant: I will repeat it againe, because I would not have you forget it; make conscience, I say, either to attend to, or judge thy selfe or thy estate by any carnall reason, or carnall plea without reason or warrant: as thus, it is the fashion of poore distressed spirits to passe heavie doome, and to set downe heavie sentences upon themselves, upon false, or weake, or groundlesse arguments, as, I never found Gods mercie, I never felt it, I never was perswaded of it, I feare it will not be so; thus we have these carnall pleas, which our mindes invent, and Satan suggests, and wee judge our selves by these, as the witnesses that should warrant our estates, as the Judge that should determine of our estates; now make conscience of judging thy estate in this manner: you that are broken hearted, (for to you I speake) this kinde of course is naught, and this sinne is more

more hainous than you imagine: for when thou concludest certainly thy estate is naught, and God hath given you no grace, upon these grounds, mark against how many Commandments thou sinnest; first, thou dost wrong thine owne honour that God hath put upon thee in giving thee grace; thou sinnest also against the third Commandement, in wanting that reverence which is due to Gods name, and the worke of grace hee hath wrought in thy soule, thou dampest thy owne heart, and art a spirituall murtherer, and so sinnest against the fixt Commandement: thou robbest thy selfe of that comfort of heart, and refreshment of minde that God hath prepared for thee, and offered unto thee, and so sinnest against the eighth commandement; nay, you doe beare false witnesse infinitely, you speake against your selves, to the overthrowing of your soules, and you beare false witnesse against Christ, and his Spirit, and the worke of his grace, whereby you are sealed up to the day of redemption, and you joyne sides with the Devill in this case. But you will say:

Truly, I speake as I thinke, and affirme as I am perswaded. *Object.*

I answer, this hinders not but thou beares false witnesse; if thou affirmest a thing thou hast no ground for, thou beares false witnesse though it be true: this is a rule which Divines hold, if a man should affirme peremptorily, such a man is a drunkard, and yet he knowes it not, though he be so, yet hee beareth false witnesse, because a mans *Answ.*

witneſſe muſt bee upon ground and knowledge, ſo thou peremptorily affirmeſt; what, I grace? no, will God vouchſafe any good to mee? I will never beleeve it; now thou certainly affirmeſt of thy ſelfe, that thou haſt no true grace, when there is no ground for it, but ſuſpition, and feare, and the like, and therefore thou beareſt falſe witneſſe againſt thy ſoule: obſerve this the rather, becauſe of the ſinfull diſtempers that creep into the hearts of many Chriſtians broken and humbled, and it is uſuall and common; this is their guiſe out of a ſelfe will of carnall reaſonings, and out of a baſe haunt of heart, they ſwell againſt themſelves and their owne ſoules, their hearts come to bee perſwaded, that they are not in a right courſe, that they walke not in a right way, unleſſe they bee quarrelling and oppoſing the worke of Gods grace in their ſoules, and out of a ſelfe conceit of theirs, that they are moulded into by cuſtome, they thinke they have libertie to doe ſo, and that they doe well in ſo doing: now thinke of it you that are humble, know that you ſinne fearfully all this while, and it is very remarkable to take notice of the ſoule in this kinde: in a caſe of conſcience, when a poore broken hearted ſinner hath his judgement informed, when reaſons are plaine, and when the comforts are cleerly evidenced, when Scriptures are undeniable, theſe poore creatures now doe not ſo much attend what you ſpeak, and what the Miniſter ſaith, and the Word delivers, but all their care is, how they may anſwer a mans reaſon, and put off the force

of

of an argument, and they count it a matter of weakneſſe, if they cannot anſwer any thing that is propounded to them for their comfort; it is admirable to conſider, and but that daily experience teacheth us, wee would not ſpeake it, nor could we beleeve it; therefore take notice of it, and know, that howſoever you give leave to your owne ſoules to doe this, and have invented reaſons and arguments to gainſay the power of the truth, and to defeat the power of the Word; goe aſide and wonder, that the Lord hath not taken away from thee all the worke of his grace, and all the comfort of his Spirit, admire at this, that when thou haſt caſt off all grounds of comfort, yet God doth vouchſafe it to thy ſoule: the Prophet *David* prayeth, that the Lord would turne away his eyes from beholding of vanitie; now if a man muſt turne away his eyes from beholding of vanitie, he muſt turne away his thoughts from attending to vanitie much more; hath God ever given me a minde to conſent to Satan? hath God ever given me a tongue to parly with Satan? I have ſomething elſe to doe, I muſt attend to the counſels of God, I muſt attend and liſten to the voice of God, I muſt not liſten to the ſuggeſtions of Satan, that I have nothing to doe withall, I ſinne deeply in ſo doing, no man in reaſon will deale with a cheator, if hee know him to be a cheator, unleſſe he meane to be couzened: ſo it ought to be our wiſdome, carnall reaſon is a cheator, and an old deceiver, let us not therefore attend thereunto, nor be ruled thereby, unleſſe we reſolve to be cheated:

cheated: but if the sinne cannot scare you, yet let the miserie that will follow thereupon force you, and drive your hearts from it: in *Esa.* 50. 2. last verses, the text saith, *Who is among you that feareth the Lord, let him heare the voice of his servant, he that walkes in darknesse, and hath no light, let him trust in the Lord, and stay upon his God*; there is a comparison made betweene the Saints of God, that will listen to the voice of the Lord, and the direction of his servants, and those that will follow their owne humours, and carnall reasonings, and stay thereupon: *he that walketh in darknesse, and hath no light, let him trust in the name of the Lord*; that is, though a sinner bee never so perplexed with sorrow of heart, though there be nothing but miserie without, and horrour of heart within, yet if hee will heare the voice of Gods servants; you broken hearts, that have not stopped your eares to the comfort that God hath revealed, let them trust in the Lord: but now marke what is said in the last verse, *Behold all that kindle a fire, and are compassed about with sparkes, walke you in the light of your fire, and in the sparkes that you have kindled: this shall you have at my hands, you shall lye downe in sorrow*; I will first open the place, and then apply it; what is meant by fire and sparkes here, in a word, in the old law there was alwayes fire kept in the sanctuarie, heavenly fire that came downe from heaven, and this did shew the wisdome and direction of God in his word; but now there was strange fire which *Nadab* and *Abihu* offered, that is, they did not take of the fire of the sanctuarie

ctuarie which God sent from heaven, but they tooke fire of their owne, that is, their owne devices, and imaginations, and disputes; the sparkles and pleas of your owne thoughts, they are your owne fire; every poore creature carries his tinder box about him, and is anvilling and forging his owne conceits: I thinke it not, I conceive it not, I am not perswaded of it; this is your owne fire, that is the first thing: then marke what followeth, walke in the light of your fire, and in the sparkes that you have kindled, you shall lie down in sorrow: walke in the light of your fire. Hee doth not allow this, but he takes it as a thing forlorne, as who should say, You will follow your owne conceits and imaginations; you have hammered out sparkes, and you will strike fire out of your owne carnall reasonings, and you will bee taken aside by them; there is no reproving of you, there is no removing of you from it: so that two things are cleare: First, the heart will coyne carnall reasons, and forge sinfull conceits, and then it will persist in them; and marke what followeth, this is that which you shall have at my hands, you shall lie downe in sorrow; this will bring sorrow to thy soule, when the fire of the sanctuary burnes cleere, when comforts are plain, and Scriptures are pregnant, and reasons undeniable, you will kindle your owne fire, and compasse your selves about with your owne sparkes, and you will attend to them, and bee ruled by them; well, doe so: but this I tell you, there is no hand shall succour you, and bring comfort unto

you, you shall have this at the hand of the Lord; you shall lie downe in sorrow, and then you shall repent you happily, and fling away your tinder box, and your carnall reasonings and imaginations: this is the second cure.

3 *Cure.* The third cure is this, be marvellous wary and exceeding watchfull that you enter not into contention with Satan upon these termes, whereupon you cannot determine a controversie: I cannot tell how to expresse my selfe better. Enter not, I say, into the lists of dispute with Satan, concerning those things which belong not unto you: as for example, If I bee elected, then I shall bee saved; but I am not elected, I have injoyed Gods ordinances, and lived under the precious means of grace and salvation, and they have not wrought upon my heart; I perceive that God intends to doe no good unto my soule, therefore all my labor is in vain, when I have done what I can, I shall perish. Sometimes againe the soule saith, the day is past, and the time is gone: Oh, the times of grace, and dayes of mercy that I have seene, the Lord came kindly to my soule, and was pleased graciously to reveale my sinnes to my soule: but then hard hearted I, and stubborne wretch I, I shut the doore against the Lord Jesus Christ, and now mercy is gone, the day is over, the time is past, and the sunne is set, there is now no hope of mercy. If the devill catch a man upon these lists, there is no determination of the point, for upon this ground a man shall never gaine answer to himselfe, hee shall never gaine ease to his con-

conſcience; for if I know not the things of this nature, and if no man elſe knowes them, how ſhall any man adminiſter comfort, or how ſhall I be able to receive comfort? therefore take heed of it. It is in this caſe with a ſinner, as it is with a traveller; theeves overtake him, and pretend to lead him a faire way, at laſt they carry him into a wilderneſſe, and lead him into a deſert where no man comes by, where no mans voyce can bee heard, and there they doe what they liſt, becauſe there is no helpe to bee expected, no paſſenger comes neere: So it is with the ſoule, when Satan gets him into theſe ſtraits, and wilders him in the deſarts of Gods ſecret counſels of election and the like, there is no paſſenger comes by this way, no man can apprehend theſe ſecret things of Gods counſell, and therefore no man can adminiſter ſuccour or comfort: therefore for your caution and direction in this caſe, I will ſuggeſt theſe three rules.

The firſt rule is this, let thy ſoule in this perplexity ſtay it ſelfe, and its owne ſtaggering upon the power of God: *Epheſ.* 3. 20. the text ſaith, *that God is able to doe exceeding abundantly, above all that we can aske or thinke: Gen.* 17. 1. *I am God All-ſufficient:* attend to Gods ſufficiency, and reſt upon the Almightineſſe of his power, and ſupport thy heart thereby. *1 Rule.*

But the ſoule may ſay, what is this to me: I know the Lord is able enough, and all-ſufficient, but how doe I know that God will ſhew mercy, and doe good to my ſoule? *Object.*

Anſw. I anſwer, and marke what I ſay, if thou beeſt throughly perſwaded indeed of Gods all-ſufficiency, it will helpe thee this way, for if God can doe exceeding abundantly above all that wee can aske or thinke, then God can will, for ought thou knoweſt, above all that wee can thinke or aske: thou canſt not know or conceive of Gods power, thou canſt not deſire ſo much as God is able to doe, nor conceive ſo much as he is able to performe: therefore God may be willing to doe thee good, though thou conceiveſt it not, for this I take to bee a truth, that generally the ſoule doth never ſadly doubt of Gods Will, but in ſome meaſure it doubts of Gods Power; for if God be able to doe more than I can apprehend, and more than I am able to deſire, then God hath as well power to will to doe me good, as hee is able to doe me good, he hath power to will to doe mee good, above all that I can thinke or deſire, and hee that doubts of the one, doubts of the other.

2 *Rule.* The ſecond rule is this, checke thy owne ſoule for prying into Gods ſecrets; blame thy ſelfe and that deeply for thy curioſity, in that thou looke ſt beyond thy laſt, as it is in the proverbe, and ſoareſt too high, and medleſt with thoſe things thou haſt nothing to doe withall: you meddle with Gods Election, and with Gods Will and ſecret Counſell; I charge you meddle with your owne buſineſſe, meddle with that you have to doe withall, meddle with your owne duties and occaſions, and keepe your owne ſtation: checke your owne hearts

hearts therefore, and when Satan would lead you out into a wilderneſſe, and ſuggeſt theſe things unto you, How doe you know God hath elected you? doe you pray? and what if you doe pray? doe you heare? and what if you doe heare? When it is thus with thee, checke thine owne heart for prying into Gods ſecrets, and meddle with that thou haſt to doe withall: *Deut.* 29. 29. *Secret things belong to God, revealed things belong to us, and our children:* What have you to doe with Gods ſecrets? what hath that proud heart and curious minde of yours with Gods ſecrets? Election belongs to God, it is his prerogative: 1 *Corin.* 2. 16. *Who hath knowne the minde of the Lord?* You that will be alott in the skie, and mounting up to heaven, who ever knew the minde of the Lord? Satan and your thoughts tell you ſo, that you were never elected; why, Satan is a lyar, he knowes it not, nor thou knoweſt it not neither: who ever knew the minde of the Lord? minde you your owne matters, doe you what God commands, performe thoſe duties God injoynes you, keepe your owne ſtation; all the Angels in Heaven, and all the men upon Earth, never knew the minde of the Lord: therefore never prie into Gods ſecrets. *Ionah* 3. 9. When God had threatned *Ninivie* to deſtroy it, and had ſent *Ionah* to ſpeake fire and powder: Oh, all you drunkards of *Ninivie*, and all you blaſphemers of *Ninivie*, and all you prophane wretches of *Ninivie*, vengeance ſhall come upon you, and fire from Heaven ſhall deſtroy you; they were now at a maze, and dri-

ven to a ſtand: now marke what the King ſaith, *Hee cauſed a faſt to bee proclaimed both for man and beaſt, and commanded all to cry mightily unto the Lord, and to turne from their evill wayes; for who can tell*, ſaith he, *whether the Lord will turne away his fierce wrath from us that wee periſh not? who can tell but that the Lord may yet ſhew mercy and favour in the pardoning of us?* ſo ſay thou when Satan tempts thee, and temptation ſuggeſts unto thee; You ſeeke to God for pardon in the uſe of the means that God hath appointed, and you injoy the precious means of grace and ſalvation: *But it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy*: but God will never ſhew any favour to you, God will never vouchſafe any mercy to you, God will never beſtow any grace upon you, if you pray till your tongue falters, and your eyes ſinke in your heads, and your heart failes, it will doe you no good, God will never give you grace: why, how can Satan tell this? all the devils in hell know not this, all the Angels in Heaven know it not; therefore walke thou in thy owne wayes, follow thine owne talke, doe that thou oughtſt to do, and performe what God requires, and let God doe what hee pleaſe, and ſay, let me doe what I ſhould, who can tell what God may doe? who knowes but God may break my hard heart? who knowes but God may pardon my ſinnes? who knowes but God may give me power over my corruptions? nay, who knowes but God will too? Satan himſelfe cannot tell: that is the ſecond rule.

The

The third rule is this; measure not the riches of God, nor the freenesse of his mercy, according to the scantling of your owne imaginations, and according to the fadome of your owne conceits; doe not thinke because you cannot doe it, therefore God cannot doe it; because you cannot conceive it, therefore God cannot worke it; stint not, limit not the Holy one of Israel so as hee must stand at your tribunall in this matter, and be within your lists and compasse: It is a sweet passage, *Esay* 55. 7. Marke there the exhortation of the Prophet, *Let the wicked forsake his wayes, and the unrighteous man his owne thoughts, and returne unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon:* As if he had said, all you unrighteous, you that have couzened and detained, and dealt falsely and unjustly; you that have lived wickedly and prophanely, let them all forsake their wicked wayes, and turne from their vaine imaginations, and returne unto the Lord, and returne not to themselves, and their owne conceits, but let them come unto the Lord, and hee will abundantly pardon; but the soule replies; 3 *Rule.*

Will the Lord pardon all these sinnes? *Object.*

Why I, he is abundantly able to pardon. *Answ.*

But can he pardon the abundance of my pride? will the Lord forgive the abundance of my base distempers of my heart? will the Lord remit all my stubbornesse and rebellion against the Gospell? I cannot thinke it, I cannot conceive it. *Object.*

You cannot conceive it, you cannot thinke it, but *Answ.*

but marke what the Prophet ads; *My thoughts are not your thoughts, neither are your wayes my wayes*, saith the Lord: as if hee had said, a poore sinner thinkes his sinne unpardonable, and conceives that it is impossible to get his sinnes subdued, and his soule comforted: indeed it is true, you are sinfull men, you have foolish thoughts; *But as the Heavens are higher than the earth, so are my wayes higher than your wayes, and my thoughts higher than your thoughts:* therefore I can give you mercy, though you cannot conceive it; I can doe you good, though you cannot thinke it; but the poore soule will still bee ready to object and say,

Object. There was never any in that case that I am in received to mercy, and therefore why should I expect it?

Answ. Why, *Matthew 9. 33.* when Christ had there done a miracle, the text saith, *the like was never seene in Israel*; all the people stood gazing, and were taken up in admiration, at the power of the Lord, and said, *Never was any such thing done in Israel:* therefore God can doe things that were never done before. Imagine the Lord did pardon never any as bad as thee, which is false; yet God can doe that which was never yet done; nay, the place is incomparable, *Iob 9. 10. Hee doth great things past finding out, yea marvellous things without number; the Lord doth great things which are unsearchable, and workes wonders without number:* though you could never finde out such things, yet God can doe them; though the thing bee never

ver so great, he can doe it; though the thing be never so hard, he can accomplish it; nay though thou canst not number and account them, God can doe great things without number, and work wonders beyond measure; and therefore judge not God, by what thou conceivest and imaginest; judge not his infiniteneſſe according to the weak scantling of thy imaginations.

The fourth cure is this, and it is specially to be observed above all the rest, in thy proceeding with thy selfe, and in thy judgement of thy selfe, repaire unto the word of the Lord, and passe not sentence upon thy owne soule, but according to the evidence and verdict thereof, you will certainly forget it, I have had so much experience thereof; but I beseech you thinke of it, in all determinations of thy estate, when thou consultest, whether thou art in a good estate, or in a bad estate, let thy sentence and judgement upon thy selfe be passed by the word; if thou art to bee approved, let the Word of God approve thee; if thou art to be condemned, let the word of God condemne thee; if thou art to be examined, let the Word of God examine thee: passe not, care not what the world saith, and what temptations suggest; but heare what Christ saith, and listen only what the Word of God saith, and what verdict that passeth, and if the Word of God speaks for thee, no matter though men and Angels speake against thee; and if the Word speake against thee, no matter though all the friends in the world speake for thee; but be sure alwayes to *4. Cure.*

appeale to the Word: if a man have a suit in law, and some pettie lawyers would handle it, if he be wise, hee will not let them, hee will stay till the Judge comes to the assizes, then he will determine it: so deale with thy soule, doe not put thy estate to be tried, and thy condition to be scanned with a companie of wrangling lawyers; as imaginations of heart, and vanities of minde, and carnall reasonings, but stay till the Judge comes, and yeeld to the verdict of the truth; *Ephes.* 5. 13. the text saith, *All things when they are reproved of the light, shall be made manifest, for it is light that makes all things manifest*; the light is the light of the word, and the evidence of the truth: now observe it, all sense, and feelings, and carnall reasonings, are like clouds and mists, that a man cannot see his way; but bring all to the light, and then the case will be discovered, and thy estate made manifest what it is; *Matth.* 11. 29. apply the counsell which Christ there gives, and wee should follow, *Learne of me*, saith he, *for I am humble and meeke, and you shall finde rest unto your soules*; as the Psalmist observes it, *I will heare what the Lord saith to my soule*; so take Gods counsell, and say, I will heare what the Lord Jesus Christ will say, and to him I will attend, not what carnall reason, or doubts, or feares, or suspitions will say, but what the Lord will say; this is the cause we want rest, the cause why men have restlesse conditions, and daily doubtings and quarrellings, and can finde no footing for their soules to rest upon, no bottome to beare, no foundation to hold them up; the cause

is,

is, because they will not learne of their Father, and of the Lord Jesus Christ, hence it is that distressed soules cast off comfort; what, I grace? and what I ever receive good, and I title to the promise? that were strange, no, it belongs to humble and broken hearted ones, were I so humbled as such, and so inlarged as such Christians, then there were some hope, but I that am so full of weaknesses, and of frailties, and now and then overcome by distempers; what, I faith? no, I can never thinke it, I suspect I never had it, I doubt I never shall have it; nay, I conclude all is naught for the while; who told you so? where learned you that, where learned you all these kindes of resolutions and conclusions? why? I feare it, I suspect it, and imagine it, and the like; why? then feare told you so, and not the Lord Jesus Christ; this is the case, and I exhort you, that are servants of the Lord, observe and take notice of this, I say, learne of the Lord, and take notice of the truth of the Lord, and then you shall finde rest to your soules; you complaine you have not quiet and comfort, and you shall never bee assured of Gods love, but you shall goe with griefe and sorrow to your graves: why? it is your owne fault, learne of your father, and then you shall have rest; you put your estates to be determined by carnall reason, and your doubts and infirmities tell you so, you shall never come to rest while the world stands; why? here is no rest to be had, no ease to be expected, learne of the Lord Jesus, his word is sure, himselfe faithfull, and his promise true, and

when you repaire thither, you shall finde rest; if you rest upon a right bottome, you shall have comfort and consolation vouchsafed unto you. But you will say;

Object. May not a man bee deceived, and what if I should? may not I as well as another, and what if I should?

Ans. Observe what now I say, and I am fully perswaded, that many poore soules are staggering and working with themselves about their owne estate: I answer, that it is possible for a man to bee couzened in regard of himselfe; but I aske this question, who shall teach thee, and direct thee, and establish thee upon a right bottome? turne whither thou wilt, and doe what thou canst, thou must come to the word of God; the word of God can only settle thy soule, and establish thy conscience in the assurance of Gods love, and therefore thou must come to this, and before thou doest come to this, thou canst never have establisht perswasions of Gods love, and all those abilities thou dreamest of: thou saist such a man is humbled, and wert thou so gracious, and so carried on in a good course, it were somewhat; why, how doest thou know whether he be cozened or no? how doest thou know his humiliation is sound, and his consolation good? but know that the word of God is the Judge, I meane the law whereby thou shalt bee judged; when all thy hopes, and all thy sense, and feelings, and perswasions of others shall never bee heard, but cast off; the word of God must onely judge thee;

therefore

therefore now judge thy selfe by that which shall judge thee, when this life shall not be.

Now for our direction herein foure things are observable; how to order our selves aright, to learne this skill to repaire to the word, and to gaine evidence and cleare apprehension of our owne estates, by attending to the truth: these rules are especially observable; and here lies the maine cure of carnall reason, that doth presse in upon the minde, and dampes the heart thereof, that we may so use the word, that we may be established thereby:

The first rule is this; as in all the conditions that concerne thy soule, thou must first repaire to the word, and attend thereunto daily, so looke into the uprightnesse and sinceritie of thine owne soule, which may in some measure answer the word; heare what the word will say, and see what worke of grace is in thy heart, that will answer the word, and joyne sides in the testimonie of the happinesse of thy estate and condition; be sure to take thy soule at the best, doe not alwayes consider what is the worst in thee, and goe no farther, doe not only see thy failings and infirmities on one side that accuse thee, but see if there bee any soundnesse and uprightnesse, any goodnesse and truth of heart, that may speake for thee: heare both sides; it is injustice to heare one side, and determine a cause thereby; as the Lord deals with his servants, so thou shouldst deale with thy selfe; now the Lord doth not lye at a catch with his children, to spie out their faults, and so pro- *1. Rule.*

ceed against them accordingly, but he takes them at the best hand; *Rom.* 4.22. it is a thing very remarkable concerning *Abraham*; *Abraham beleeved, and it was counted to him for righteousnesse*; when did God speake concerning *Abrahams* faith; the time was when *Abraham* beleeved not; his faith is discovered, *Genes.* 15. in the beginning we shall see he beleeved not, but was doubting and staggering concerning Gods giving him a Sonne, now God lookes not at his infirmities, but God takes him at the best, *Abraham beleeved, &c.* a little before *Abraham* doubted, *thou hast promised a Sonne, but I perceive it not*, then God led him into the fields, and discovered his power and goodnesse, and then *Abraham* beleeved; and this is still recorded and registred of *Abraham* to all posteritie: so 1 *Pet.* 3.6. where *Sarah* is spoken of, as a patterne to all holy women, not for her broidered haire; but the text saith, *Shee was clad with a meeke spirit, and called her husband Lord*, *Genes.* 18. there we shall read, that she called him Lord, and it was her dutie, and she did well in so doing: but there we shall read in the same place, that shee denied the tidings of the Angell, now the Lord buries her failings, and doth not record and register that, but hee tooke her at the best, and recorded that; so we must deale with our selves, wee must not lye at the catch with our hearts, and say, this is naught, and this is vile, but observe what so ever is upright and sincere, and blesse God for that, and rejoyce in that, and weigh that as well as the other; nay, that rather than the other: if a man

man should have a case handled after this fashion, and if the Judge should observe onely what is foule on one mans side, and goe no further, the most upright man might be cast in the best case, therefore the course of the court is, he will heare the reasons and witnesses on both sides, if there be any bonds or evidences brought in, or any argument to be made, he will heare all read, there must be an equall proceeding: should a man have a suit with another about the forfeiture of a bond or indenture, if the Judge heare one and not the other, he might carry the cause against the most upright man; therefore the other cries out, and saith, good my Lord, heare all, and let all be read; one saith, you may see the falsnesse of this man; aye, saith the other, but heare all my Lord; and then the Judge is sufficiently satisfied before witnesses; whereas if the Judge had but heard the first part, and not the second, the case would have gone against the man, though never so good: so many Saints deale with their soules, what a wretched heart, what pride and stubbornnesse have I? my heart will not leave the world, it is unfit for service, and dead in service; but heare all, read all; is not thy soule burthened with these, and is not thy heart troubled with those, is it not a griefe to thy soule, and doth it not lye heavie upon thy heart, that thou canst not walke exactly before God? Oh, saith the soule, it is the greatest evill that ever befell me, and I would be content almost not to be, that I might not be so sinfull; why? then thou art an upright hearted man,

man, now take thy soule on this side, and heare the best of it: looke as it is with a mans hand, the backe of his hand cannot take hold of a staffe, but his palme can; if a man complaine that hee cannot hold a staffe, and turne the backe of his hand; no wonder, turne the right side of your hand, and then you will graspe it, and hold it easily; so turne the right side of your soule to the promise, the promises of God are the staffe that upholds our soules, and our soules should rest thereupon, and trust thereunto: now wee turne the backside of our hearts to the promise, stubbornnesse great, and doubtings many, and corruptions fierce, the wrong side of the heart is to the promise, and this will hinder thee from comming to, and receiving good from the word; but thy soule seeth these, and is willing to bee freed from these; thy soule hates these, and thy selfe for these; this is the right side of the heart that lyes levell to the promise: therefore attend the word, and repaire daily thereto, and attend the better side, doe not attend to weakenesse and feeblenesse, but to soundnesse and sincerities; that is the first rule.

2. *Rule.* The second rule is this, labour to have thy conscience setled, and convictingly established of that truth, of that grace, which reason now informed doth entertaine, and the Word doth witnesse to bee in thee; labour to get thy conscience setled and established powerfully, touching the truth, that out of the word and the evidence thereof thou hast seene; marke, I say, if there be any

any want of the assurance of Gods love, and setling thereof to thy soule, so that the evidence of the worke of grace doth not come powerfully in upon thy heart, but there is some guilt of sinne still remaining, and conscience still begins to accuse thee, and condemne thee: the truth is, though reason be informed, yet haply conscience will breed new broyles at every turne, and put in new pleas, and so nip, disquiet and torment our hearts in staggering our hearts: therefore as we must have our judgements informed out of the Word, that there is some good and soundnesse in our soules; so wee must get conscience perswaded of it, that conscience may be on our side and speake for us. A man must deale in this case as a debtor, if he bee ingaged to many creditors, the onely way to get safety is to agree not with some, but with all; for if hee agree with all but one, that one may imprison him and undoe him, as well as ten thousand: therefore take order with all creditors, that is the wisest way: so it is with the soule that lies at the mercy of the Lord, that is in so deepe arrerages, that it cannot helpe it selfe; the onely way is to take order with all occasions, not onely answer judgement, that it may not object against us, but labour to still conscience that it may not accuse us, but bee on our side, and then all will bee on our side. The want of this is the cause why new suits are made and new bills put up against the soule, the want of satisfying conscience, as experience teacheth us in cases of conscience: take a poore sinner that

hath all objections and cavils answered fully; aske a poore distressed soule, are these all the doubts you have, and objections that you have? yes: and are they all answered? aye; have you any thing to object against the answers? no, therefore now doth conscience say it is a sinne to deny you have any grace: here he stounds, and staggers, and demurs upon the matter, and shakes his head, and saith, Alas, I dare not say so; nay, I rather say the contrary, marke how reasons were answered, the bookes drawne, the accounts made up, and yet conscience is not satisfied, but puts in a new plea; therefore call a court and trace the businesse againe; hath not God wrought this in you, that though you are now and then captived by sin, yet you say you are willing to be deterred from it, willing that God should take possession of you, and rule you, is not this in your heart? the soule saith, I should deny the worke of Gods grace to say the contrary; why then this is the worke of grace, then it is against conscience to deny this, therefore conscience give up your bill, and cancell all this, for I say, hath not this man grace? yea I affirme he hath, let conscience be fully satisfied in this case; and when conscience is brought on our side and speaks for us, all the cavils that Satan casts and the heart makes, conscience will cleare the heart, and stands by a man, and cleareth all these cavils: 1 *Iohn* 3. 12. *For if our consciences condemne us not, then have wee boldnesse before God*; the meaning is, if our conscience acquit us, and speake for us, then we are bold

bold before God. I know the man, he is yet alive, that in the extremity of horrour of heart and desperate feare, said that hee had sinned against the holy Ghost, and therefore would make away himselfe; now that which kept him from that wicked attempt was this, his conscience told him before, that at such a time his heart was sincere before the Lord, and that restrained him from that attempt, and sustained him against the fiery push of temptation, and God afterward blest him with the assurance of his love and favour.

The third rule is this, wee should strive mightily to have our hearts overpowred by the evidence of the truth, which reason and conscience make good to us, that it may quietly entertaine it, and humbly and calmly welcome it, that what reason saith, and conscience concludes, the heart may say Amen, and set his seale to that, and yeeld and subject it selfe to it. This is the third thing, and here we sticke, for these three things are in the soule of a man, that doth as it were maintaine opposition against the evidence of the Word, and the verdict of God therein. First, reason objects, secondly, conscience accuseth, and the heart (that is the will) gaine-saith, the will of a man will not come under submission, but it is still on the thwarting hand, and wee finde it by experience in the course of temptation, when a man hath attended all that can be, when a man hath stilled conscience, and that is brought on our side, yet notwithstanding the heart out of a stubbornnesse not being fully mastered, and out of *3 Rule.*

a ſtoutneſſe not fully conquered, it gaine-ſayes it, and raiſeth up new, and keeps the old quarrells, thoſe old quarrels that have beene anſwered long agoe, that a man would have thought they had beene dead long agoe, a mans ſtout heart will bring thoſe in afreſh againe: it is in this caſe with a poore ſinner, as it is with a man that hath a contentious adverſary that delights in wrangling, the caſe haply hath beene tried in all the courts in England, at laſt it comes into the Chancery, and there it is concluded againſt him, and the decree paſſed, ſo that now all the buſineſſe is eſtabliſhed; the Lawyers have pleaded it, the Judge determined it, and the man is overthrown, and therefore now in reaſon he ſhould ſit downe, and yeeld, but the wrangling party perſwades him that hee will not yeeld, but hee will goe to law againe, and ſell all he hath before hee will let let it goe thus: therefore hee begins the ſuit againe, and puts in the old plea, till at laſt the Judge knowing the man, caſts off his plea, and flings off his cauſe, and puts him in priſon: How dare you againſt the court and the ſentence ſet downe, put in the old plea, and trouble the court, and the law in this nature? ſo it is with the ſoule, the heart of a gracious man humbled in ſome meaſure and in truth, could be content now and then to yeeld to the evidence of reaſon, and verdict of conſcience, and the ſoule comes to bee cheered; Bleſſed be God, my eſtate is better than I thought; but there is an old breed-bate, and proud ſtout heart, a ſturdy ſelfe-wild heart, and that

that begins to bring in the old plea, and will maintaine the old quarrell, though reason confuted them, and conscience condemned the weaknesse thereof, and they have beene answered from day to day, yet against knowledge, and conscience, and truth, and reason and all, the sinner you shall finde out of his distemper of spirit, will keep his old objections, and maintaine his old cavils; and if they were answered over night, hee will have them againe in the morning, whereas a man would have thought they would never have durst appeared before the evidence of the truth any more, because the case was so fully answered, and so fully satisfied; therefore the wound is here, labour therefore to cure it, namely get thy heart so far awed, get thy soule so far overpowerd with the soveraigne command, royall authority of the truth, that it may submit it selfe, and yeeld to what ever word the Lord reveals, to what ever truth the Lord discovers to the soule, and beware especially that thou dost not out of a selfe-wild waywardnesse reject and refuse the evidence of the truth and the verdict that the Word passeth upon thy soule for thy everlasting good; that because thou hast not comfort as thou wilt, therefore thou wilt have none at all; & it is not so much, because thou canst not receive the promise, but because out of a waywardnesse of heart thou wilt not entertaine the promise, that causeth all this debate, here lies the root of this bitternesse, and the ground of this wretched estate: wee will expresse our selves by practice: hence it is, that

when the Word hath beene cleerely discovered to the soule, all objections are blowne away, and reason is satisfied, and conscience convinced: yet aske the soule, are you perswaded that God hath accepted of you in Christ, and intended good unto you? no, all the world cannot make me beleeve it, I cannot bee perswaded of it, Ministers are mercifull, and Christians are compassionate, and they speake charitably, and will not discourage me; but did they see that which I see, did they but know those weaknesses, and take notice of those distempers that are in my heart, they would never thinke it: what, I grace? it is a thing I could never perswade my heart of, nay I doubt I shall never bee perswaded of it, I cannot thinke it, all the world cannot make mee beleeve it; reason is answered, and the conscience is satisfied, but the heart will not yeeld: it is out of stubbornnes of soule, that you will not take that mercy that God offers, and that grace God propounds for your good, and it is horrible, it is hellish, it is devillish pride: If there be any such spirit in the congregation, let them know it, and take this home with them, it is infinite pride. But you will say,

Object. How can that be? I cannot thinke that, they are broken hearted Christians, and are overwhelmed with sorrow; they are ever mourning, and sinke downe in sorrow in this nature, and therefore it cannot bee pride in this case what ever it bee.

Answ. I say, it is devillish pride against the Majestie of

of Heaven, and that I will shew in two particulars.

For a man to follow his owne conceit and selfe wildnesse of spirit, against the light of the truth, against the force of reason, against the testimony of conscience, against the judgement of all faithfull Ministers out of the Word, to bee above the Word, and reason, and conscience, and to bee above the judgement of all Gods faithfull servants, is not this infinite pride? this is your condition just, the Word hath cast you, and reason and conscience have cast you, and yet you will maintaine your owne conceits of that proud heart of yours: I say againe, this pride appeares in this. 1

That because we have not what we would, and because we have it not in that measure we desire, because we finde not that sweetnesse in grace that others have and we covet, therefore we cast away all: this is infinite pride, to fling Gods favour in his face, you have not this and that, and God hath done nothing for you, and never vouchsafed any good unto you; it is wonderfull mercy, that God hath not cast off that soule of thine; because God will not follow your conceits, and goe your way, you will have no grace at all: As it is with a Client that hath a suit in law, hee hath the cause determined, and the conveyance made, and his estate setled by the verdict of the Judge; but because his evidences, and conveyances, are not written in great Roman letters, as he would have them, he flings all away, and saith, they will not stand in law, will not all the world count him a mise- 2

miserable foole? this is your case, you have no grace, because you have not so much grace; you have no zeale, because you have not so hot zeale: you have no humiliation, because not so great humiliation: this is nothing but pride, and a world of pride: therefore marke what I shall say; labour to bring thy soule to this passe, and to this humble submission and subjection to the truth of God, take it as well a duty to receive comfort when God gives it, as to entertaine duty of love when God requires it: Answerably know, it is a sinne to refuse mercy when God offers it, and thou hast title thereunto: It is as well a sinne, though not so much a sin; perswade thy heart of this, and bring thy soule to yeeld to this. And therefore learne this lesson, you poore Saints of God, that have beene pestered marvellously in this kinde, and have beene enemies to your owne comfort, labour to eye your owne soules, when they begin to slide away from the authority of the truth, when reasons are sound, arguments cleere, and conscience satisfied, and yet the heart slides off from the Lord, and from under the covert of Gods wings. Reason thus, This is the proud, surly, dogged, way-ward disposition of my heart; what would I have? what can I desire? is not the Word cleere? are not reasons sound? and is not conscience satisfied? and shall I deny this, and so wrong the glory of God, and the worke of his blessed Spirit in my heart? the Lord forbid: but the heart pleads;

Must I eat my owne words, and never cavill more,

more, and never complaine more, and must I confesse I have grace, when I never thought I had grace?

Must you say so? aye, and blesse God you may say so, and be thankfull for ever, that thou mayest upon good grounds say thus, and bring under these distempers of your soule, and make them yeeld, and submit to the blessed truth of God; you had better a great deale crosse your owne humours, than crosse the good Spirit of the Lord, and grieve it; *Esay* 7. 13. when the Lord offered a great offer to *Ahaz*, to aske a signe in heaven or in earth, the text saith, *he cast off Gods kindnesse*, God bids him aske a signe, hee saith, *I will not tempt God*; hee refused Gods kindnesse with marvellous stubbornnesse; now marke what God answers, *Is it a small thing for thee, not onely to grieve man, but the good Spirit of the Lord*; so thinke you with your selves, when the Lord bids you take comfort, comfort yee, comfort yee, saith my God, *You that have beene wearied, come and bee refreshed*; you that have beene lost, shall be found, the soule saith, I dare not take it, I will not entertaine it: doe you thinke it a small thing, not only to grieve man, and the heart of a poore Minister, but to grieve the Lord and his Spirit? *Iob* 15. 11. *Seemes the consolation of the Lord a small thing unto you?* that God stoopes to your meanness, and condescends to your weakness, and supports your hearts, and restores comfort to your soules, that you trample his kindnesse under your feet, and make nothing of it? take heed of it, lest that

Answ.

ſtubborne ſoule of thine, that now refuſeth conſolation when God offers it, thou ſhalt creep upon thy hands and knees, and eat thy fleſh, and beg one offer of grace, which thou haſt denied often: *Iohn* 13. 8. ſee how Chriſt doth ſchoole the humble pride of *Peter*, for ſo I terme it, our Saviour Chriſt roſe from ſupper, and bound himſelfe with a towell, and went to waſh his Diſciples feet, but when he came to *Peter*, he was very ſquamiſh, he was loth Chriſt ſhould ſtoope ſo low; *what, waſh my feet? thou ſhalt never waſh my feet*: a man would thinke this was great humilitie; *Peter* was a very lowly man, he would not let Chriſt yeeld to him, but he would ſtoope to him rather; this was nothing but a kinde of refractarineſſe, and therefore ſee how Chriſt tooke him up, and this is the only way to cure it, *If I waſh not thy feet, thou haſt no part in me*; if you will goe on in your owne humour, get you downe to hell, and injoy your owne will; if I waſh you not, you ſhall never ſee my face with comfort; and then his ſtomack came downe, and he ſaid, *Not onely my feet, but my body alſo Lord*, when Chriſt had ſubdued his pride, and brought down his haughty heart. That is humilitie of heart, to take what God gives, and receive what God offers, and doe what God commands; doe ſo with thy humble pride, when men are complaining, and thinke it a great skill to anſwer arguments, and put by the reaſons that Miniſters propound, and then they thinke that they are humble, and bewailing their eſtates, and haply they may bee ſo; but here is the wound,

you

you have proud hearts, therefore labour to dismay that proud heart of thine, with the authoritie and command of God, and with the threatnings of the Lord, and severe judgements of God, and tell thy proud heart, lay aside your gainsaying humour, and take the mercie God offers, and blesse God that you may take mercie, and that you may take grace upon these termes, upon good grounds, and reasons, and evidences out of the word; blesse God, I say, and take it, lest God take away his Spirit from you, and his comforts from you, and strip you naked of all that favour he now vouchsafeth, and make you runne downe in anguish of soule to your grave, though hee save your soules, hee may make you live in hell here, though hee bring you to heaven afterwards: I would have every one touch his soule to the quick, and deale as *Iob* did, *Once have I spoken, but I will say no more, yea twice, but I will proceed no farther*; so all you broken hearted Christians, that have mourned under the burden of your sinnes, and cried mightily for mercie, and yet receive no comfort to your soules, the fault is your owne; now see the ground of it, and say, I am vile, when the word revealed, and the Minister discovered comfort, I would not receive it, I have gainsayed it, I will gainsay it no more, once have I spoken, and now I speake it to my shame and sorrow, I might have had much comfort, and bound-up my heart in the assurance of Gods mercie, had I had an humble heart, to receive that which God offered, I thought it humilitie of heart to refuse it,

but it was pride and doggednesse of spirit; for why did I not rather receive reasons that could not be answered, than more questions that have beene removed, and assoiled from day to day; I have beene inlarged in this, because it is the maine ground whereupon many humble sinners have beene hindred from a great deale of comfort God would have given, and they might have received at his hands.

4. Rule. The fourth rule is this: maintaine in the last place the truth which upon these good grounds thou hast received, and thy judgement, and conscience, and heart have submitted to. Looke as it is with a man in law concerning his land, or living, or patrimonie, if he have his adversary upon a good ground upon the hip, as we use to say, he will be sure to keepe him there, he will be sure to keepe him upon that ground still, and hold him to that; if a man will follow every wrangling lawyer at every digression, and bring in this and that; no, keep to the point, saith the Judge, let there bee no wavering and extravagant courses: hold there where your case is good, and the law is on your side: so deale with Satan, it is the cunning of the enemie to lead you out, and hee will have his vagarie, and this turning, and the other wavering; but keepe to the point, be sure to hold to that truth that hath established you, by the evidence of reason, and testimonie of conscience, and the evidence of your soules: let mee teach you a little that are weake:

How

How the soule being tempted, may answer Satans accusations.

Satan, when a man hath got a little advantage, he will begin to play the lawyer:

What, dost thou not yet see what wants thou hast, and how many failings, how unfit for service, and how weak in service? *Satan.*

Answer.

It is true, but it is written, *Prov.* 28. 13. *He that confesseth, and forsaketh his sinnes, shall finde mercie*; though I be weake, and feeble, and unfit, yet I confesse and forsake my sinnes, therefore I shall finde mercie. *Poore soule.*

Aye, saith Satan, that you doe indeed, doest thou not apprehend, and doth not thy conscience witnesse, that thy heart is averse, and untoward to dutie, unwilling to come thereunto, wearie therein, and desirous to be free there-from? *Satan.*

Keep still to the point, and answer;

I have may sinnes and many failings, it is true, but yet it is as true, *hee that confesseth, and &c.* but I confesse, and forsake, therefore I shall finde mercie. *Poore soule.*

Aye, but saith Satan, are you tampering with Gods privie counsell? doe you know to whom mercie belongs? secret things belong to God, he must give his mercie to whom he please, and his goodnesse to whom he sees fit. *Satan.*

Keepe still to the point, and say,

I know not what Gods secret will is, but I know what the word saith, and what the Lord saith, *Poore soule.*

faith, and what conscience saith: I know, I confesse, and forsake, therefore I, &c.

But Satan replies;

Satan. Many couzen themselves, mercie is a rare gift, few have it, and many dreame of it, that shall never share therein, nor partake thereof, and why may not you be one of those?

Keep still to the point, and answer;

Poore soule. It is true, I may couzen my selfe, and my heart may be deceived; but the Lord will not couzen me, and the Word cannot deceive mee, and the Lord and the Word say, *He that confesseth, &c.* but I confesse, &c.

Satan. How doe you know that you doe apply the Word aright? may you not be deceived in that? the Word is true and certaine: but how doe you know that you doe fitly apply this Word?

Answer.

Poore soule. I know it not but by the Word, and I repaire thither, that I may know it, and the Lord knowes all, and the Word informes mee, that *whosoever confesseth and forsaketh his sinnes, shall have mercie*; and my conscience knowes, that I doe confesse and forsake, therefore I, &c. and Satan, if you will shew mee any other text contrarie to this, I will yeeld, but otherwise I will never yeeld while the world stands.

Thus you see, how you may hold Satan to the Word, and keepe him there; but if hee lead you into wildernesses, and by-paths, and take you to feares and suspitions, you are gone; *Psal.* 119.98. *By thy commandements thou hast made me wiser than mine*

mine enemies; but what is the reason of it? they are ever with me; so Satan is wise, and carnall reason, and the world, and temptations are subtill; but blessed be our God, that makes every poore ignorant creature, that beleeves in him, and rests upon him, wiser than all his enemies, wiser than the cunning serpent, wiser than the subtill pleas of carnall reason, wiser than the cunning of all temptations: let the Word be continually with you, from day to day, and that will make you discover all the sleights and stratagems, and all the cunning tricks of Satan, and not only shew you what is amisse, but thereby you shall get ground to your soules, to answer all Satans pleas: Satan deales with the soule of a proud sinner in this case, as enemies in the warre; as *Iosuah* 8. you know when *Iosuah* went to defeat the men of Ai, hee towled them out of the Citie, his armie fled before them as formerly, and they all sallied out of the Citie upon them, and when he had them out of the Citie, the men in ambush circumvented them, and then they that fled, turned back upon them before, and the rest burnt the Citie; had the men of Ai kept within the Citie, it is true, God could have overthrowne it, but yet they might have put it to the venture, they might have tried it out; but when they had left the Citie, there was no hope: so Satan deales with the soule, our castle or trenches are the promises of God, Gods Word and ordinances, especially the promises, are the trenches, whereby the soules of Gods servants are fortified; now if Satan can but get you

out

out of your trenches, and towle you out of your castle, he hath what he would have; if you will listen to every carnall reason, and to every temptation, and talke and parly with it, then Satan hath you in ambush, and will surprise you; if he can make you lose ground in the promise, he damps your spirits, and will intangle you in temptations, and hinder the comfort of your soules; the advice I give you in this case, is that of *Iohn*, 1 *Iohn* 2. 28. *Little children, if yee abide in Gods commandements, yee abide in God*; if we abide in Gods counsels, and ordinances, and promises, wee abide in him: he speaks to the weake, as if hee had said, you are weake and feeble, I know the blindnesse of your mindes, how unable you are to foresee temptations, and weake and unable to beare temptations, and I know, that *Satan goes about like a roaring lion, seeking whom hee may devoure*; and you are little lambs, weake, and feeble, and unable to withstand him: but little children abide in God, keep home, keep home, and then you are sure to be safe. Whensoever dangers are abroad, or any danger in the streets, we keepe the doore shut, to keepe little ones within, that they may catch no harme abroad; and if they get out, and get a knock, and come crying, we say, why did you not keep within then, who bade you goe out then? so you that are little ones in the Lord Jesus Christ, when Satan and all the armies of hell are combining against you, keepe within your trenches, dwell in God, and abide in him; you will goe out now and then, and tamper with carnall reasons, and

Satans

Satans cavill, and come home with a broken heart, and troubled spirit, and comfort is gone, and assurance is gone, and all is gone; keepe home then I charge you, what have you to doe abroad? therefore intrench your selves in the promises of God, and keepe your selves within the Castle of Gods Ordinances and Commandements, and then be safe and sure. The issue then is this, judge thy soule by the Word, and looke upon the sincere part, and doe not take thy soule on the worst hand, and what thou so judgest to be in, labour to convince thy conscience thereof, and to have conscience speake for thee: what reason is informed, and conscience convinced of, labour to make thy heart subject, and submit and yeeld thereunto without any gain-saying; what reason allowes, and conscience witnesseth, let thy soule entertaine, and not a word more; and what thy heart submits unto, hold to that and maintaine it for ever, and never let it goe: this is the meanes whereby a soule distressed may repaire to God in the use of Gods ordinances, and may receive joy and established comfort to thy dying day, and may goe singing to thy grave; let Satan tempt, let the world allure, let corruption stirre, and the heart quarrell, keepe within doores, keepe within your trenches, and remaine safe from danger. Looke as it is with a man that hath his house well prepared, and his foundations firmly built, when the windes blow, and the stormes beat upon his house, hee sleeps most quietly, because hee is in a house where he is safe, and free from danger; the

windes blow not in him, the water pierces not through; you that have title to Christ and grace, and to the promises, they are they that will keep you, and defend you against winde and weather; though the windes roare from East to West, though the stormes beat, though Satan be never so subtill, and corruptions never so violent; nay though hell gates were open, and all the devils in hell rored upon thy soule, and all the fierceneſſe of temptations assault you from day to day, lie close and bring your hearts to fasten to the promises of the Lord Jesus Christ, keepe within doores, keep within your castles: sit still and repose your soules upon the promises of God, and upon the riches of Gods free grace, and you shall see that the storme will over, and Satan will bee defeated: and you shall have comfort, and you may goe singing to your graves, though you have many weaknesses and failings, and distempers: yet stay here, and nothing can doe you harme.

Now wee come to the means, that here may usefully be considered for the bringing on of the heart to beleeve: but you will say, what bee the means that a man may use through Gods blessing and grace, to attaine this grace of faith, and the use thereof; for this is certaine wee must use the means, but there is no means under Heaven, alone will doe it; yet you must wait upon God in the use of the means: for it is not the meanes alone, that will worke faith, but the Spirit of God in the use of the means; and therefore the text saith, *to you it is given to beleeve*; for faith is the free gift

gift of God, it is God that must doe it, and yet he will not doe it without us, because we are reasonable men and women, the Lord affords us means, and therefore we are to wait upon him in the use of those means, let the Lord doe what he will, and let us doe what wee should, use the means which God hath appointed: and those are these foure.

1 *Means.*

First, wee must as much as in us lies, labour to plucke away all those props that the soule leans upon, and all those outward succours, and whatsoever outward contentment it is which a poore sinner doth repaire and betake himselfe to for releefe and helpe, that when all these are taken from us, wee may bee forced to goe for succour there where it is to be had. *Marke* 5.26.27. when the poore woman in the Gospell *had spent all her goods upon the Physitians*, and if she had had but a little means left, yea, but one farthing token, for any thing I know, shee would never have gone to Christ; but when all these failed, then shee was forced to seeke to Christ, that was ready and willing to doe any thing for her distressed nature: so our soules must have something to support themselves upon, for they cannot live without some support. Now therefore when all our carnall hopes are taken away, wee must needs stay upon the promise, because we have nothing else; yet I say, it is not requisite that a man should cast away those outward comforts that God affords him, but take them when God gives them, but onely this, that though you have all, yet labour

to get your hearts to see the vanitie, and acknowledge the emptinesse of all these, and let not the heart seeke too much content in them, for these are all but lying vanities, and broken staves which will not onely cozen a man, but pierce him too. Now when the soule seeth these things cannot succour him but lay him in the dust, then he will be content to have his heart severed from them. It is with the soule as it was with *Noahs* Dove; *When the Arke began to rest upon the mountaine Ararat, Noah sent out the Dove, but the Dove found no rest for the sole of her foot:* no question there were many dead carkasses, *but the Dove found no rest till shee came to the Arke againe*: So when a man findes no rest in any thing the creature affords, and can get no footing for the soule to to stay it selfe upon them, then it betakes it selfe to Christ, and goes home to the promise, and rests there, and expects from thence what is needfull: as in the Art of swimming, hee that will swimme, must plucke his feet from the bottome, and commit himselfe to the streame to beare him up, so we must plucke our hearts from these things here below, and them from us; and though wee have honour and preferments, yet wee must not put any confidence in them, but learne by our beleeving to commit our selves wholly to the power of the promise, and receive comfort from thence onely: as *Rabshakeh* said sinfully; *Where are the gods of Hamath and Arphad, &c.* Rely not upon them, for the gods cannot helpe you: so should wee reason, when wee finde our hearts hankering

hankering after honour, riches, pleasure, &c. why say, let not the gods of this world, honour, and profit, and pleasure deceive thee; did the pride of *Pharaohs* heart deliver him? did the riches of *Dives* save him? did *Herods* applause that he had deliver him? did these gods secure them? nay, have they not left them in the lurch? therefore let us take our hearts off from these things, and have a base esteeme of them, and see a vanitie, and emptinesse, and insufficiency in them, that wee may bee forced to seeke to Christ, and say as *David* said, *Helpe Lord, for vaine is the helpe of man, vaine is the helpe of all other things.*

2 *Means.*

Now when this is done, there is a little way made that the promise may come to the soule: and therefore labour in the second place to have your hearts possessed throughly, and perswaded effectually of the fulnesse of that good which is in the promise, and of that satisfactory mercy and freenesse of the grace of God in Christ, that so the soule may bee established with that full content which is to bee had in the riches of the promise: but marke what I say, perswade your hearts of it, and content not your selves that you are able to speake of it, and talke and dispute somewhat fully of the excellency of the promise, and of the riches of Gods free grace: what is this to the purpose that the heart knowes this, and yet is fore-stalled that it comes not to the promise; therefore leave not thy heart till it come to

make that account of the promise, as the word saith it is worth; I say, leave not thy heart till thou see the promise of grace most beautifull in thy eye, and that thy heart may gain some earnest touching of the goodnesse of God, and the riches of his grace towards thee; and bring thy heart to know and see that the promise is better than all the riches and honours that thou canst have, or the world can bestow. *David* saith *Psalme 9. 10. They that know thee will trust in thee, for thou Lord, hast never failed them that seeke thee:* this kinde of knowledge ever breeds confidence and resolution, and perswades the heart. Wee dare trust a friend whose faithfullnesse wee have tried; and rest upon that which we know by experience; the promises are of a tried truth, seeke from one end of the Heavens to the other, turne all the Bible over, and see if ever any man leaned on the promise, and the Lord did not performe that which he had promised for the good of his soule: *Psal. 119. 92. Except the Lord had beene my delight, I should have perished in my troubles: Psalme 73. 26. David* saith, *my flesh faileth me, and my heart also; but thou art the strength of my heart, and my portion for ever:* againe, *I had perished in my affliction, but that thy Word upheld me*; the promises are worth trusting to, & leaning upon: though *David* in the midst of his affliction was ready to sinke, yet then the promise upheld him: Esay 26. 4. *Trust in God, for in Iehovah is everlasting strength*: now there is not strength in these things below, or not everlasting strength, but in Christ: in the promises

miſes is everlaſting ſtrength, here lies a great weight, and it is a worke of marvellous difficulty, and great neceſſity; and therefore that thy heart may ſit downe ſatisfied in the ſufficiency of the promiſe, I will propound three rules how you may improve the promiſe for your uttermoſt benefit.

Firſt, labour dayly to preſent to thy ſoule a greater good in the promiſe, than thou canſt ſee any where elſe; it is a mans skill, and it ſhould be his endevour daily to watch his heart, and to look what it is that the heart deſires moſt, and preſent a greater good to thy ſoule therein, than in al things thou canſt have elſewhere: doe honours or riches, or the applauſe of men, or any earthly pleaſures offer thee content and ſatisfaction, then perſwade thy heart there is a greater worth and excellency in the promiſe, than can be had in all the world; outbid the world, and tell thy heart and ſay, heart wouldſt thou have honour and glory? why here is an exceeding weight of glory: hee that hath the promiſe ſhall bee made a king, and ſhall have glory that will never vaniſh: doth thy heart hanker after earthly joy and mirth? thou ſhalt finde a greater mirth in the promiſe, than in the crackling of theſe thorns. In the promiſe there is joy unſpeakable and indurable; my joy I give unto you, and none ſhall take it away: here are rivers of pleaſures (and ſo I may ſay of any thing elſe) doth thy heart hanker after riches? tell thy heart that there be unſearchable riches in Christ, and through him we have title to all the promiſes. *1 Rule.*

ſes of this life and a better; we know he that offers moſt for the bargaine carries it away; therefore wee ſhould obſerve the goings out of our hearts, and what offers it ſelfe to give us moſt content, and preſent our ſoules with a greater good in God, in Chriſt, in the promiſe, than in all things elſe: looke as it is in marrying, if parts give content, then the wiſeſt prevaile; if they would have riches, then the wealthy obtaine: why now woo thy ſoule, and looke what will pleaſe it beſt, and make it appeare to thy ſoule, there is a greater good in the promiſe: honours and riches have ſpokes-maſters, and ſeeke commendations: had I but ſuch honour, oh, it were admirable; had I but ſo much wealth, oh, it were excellent; all this while the promiſe is ſhut out, and it cannot come to the ſpeech of the ſoule; labour therefore to have acceſſe to the promiſe with thy ſoule, and ſpeake a good word for it, and ſay, ſtand by world, ſtand by riches, profits, and pleaſures, and preferments, roome for the Lord Jeſus Chriſt, and put a wonderfull price upon the promiſe, whatſoever the ſoule doth account as beſt, that it will chuſe, and leave all others for it: doe as *Dalilah* did, ſhee beſieged the heart of *Sampſon*, and would not leave him, till he powred out his heart to her; ſo let the promiſe have ingreſſe and regreſſe, let the promiſes beſiege thy heart, that thy heart may give up it ſelfe to it, *Hoſea* 2. 7. *I will returne to my firſt husband, for then it was better with mee than now:* ſo when the heart comes to ſee and know that there is better riches,

riches, eaſe, pleaſures, profits, preferments in Chriſt in the promiſe, than in all the world, then it will returne thither: I would have the ſoule outbid the world, and labour to out-ſhoot the Devill in his owne bow, and thoſe things which the Devill caſts in thy way, for hindering thy ſoule from comming to the promiſe, let thoſe things bee as meanes to uſher in the promiſe, as thus, when thou ſeeſt thy heart looke after friends, let thoſe friends uſher the way to thinke on the infinite love and favour of God in Chriſt; and when thy heart would faine hunt after wealth, let this uſher a way to the promiſe, and ſay, if the heart finde ſuch content in riches, what would it finde in the riches of Gods grace in Chriſt; thus preſent a greater good in the promiſe, than in any thing elſe.

The ſecond rule is: labour to convince thy heart of this, that all the things in the world without the promiſe are not good; and hadſt thou all that the earth can afford without a promiſe, they were rather a curſe to thee than a bleſſing; *Heb.* 11. 1. *Faith is the ſubſtance of things hoped for*; it gives a kinde of being and ſubſtance to all; there is no ſubſtance in honour and riches, if they bee not in faith, they are clogs and ſnares to a man, except faith give a bleſſing therewith, all our prayers have no ſubſtance in them, but are poore and empty words without faith in the promiſe, to have what we pray for: the moſt broken and meane prayer, if it bee mingled with faith, it is a very powerfull prayer; and the ſubſtance of all 2. *Rule.*

your hearing and my preaching, lyes chiefly in faith, otherwise they are but lost labour; for faith is it that gives a kinde of being, to whatsoever we speake or doe.

3. *Rule.* The third rule in this second meanes is this, labour to acquaint thy heart with the goodnesse of the promise, before carnall reason comes and possesses thy heart, how that the promise is most sure, and will come when it is most seasonable, and is best for thee, and when God sees it most fit, we shall certainly have it; *David* saith, *Thy Word is sure in heaven:* and *Heb.* 4. 16. *Let us therefore come boldly to the throne of grace, that we may receive comfort and mercie in time of need*; not when I see it fit, but when God sees it fit; this is it which carries away many poore sinfull hearts from resting upon the promise of God, sometimes the heart is a little affected with the excellencie of the riches of Gods grace, and seeth what great things the Lord hath done for his soule; and saith, Oh that I were such a one, and let mee dye the death of the righteous, but when it comes to passe, that hee hath not present ease and comfort, then hee casts away the good promise of the Lord, and the Devill prevailes wonderfully with those poore creatures, therefore saith the Prophet, *Hab.* 3. 17. *When the fig tree shall not blossome, neither shall the fruit be on the vines, when the labour of the olive shall faile, and yeeld no fruit, then will I rejoyce in the Lord, and joy in the God of my salvation:* let the promise so surprize thy heart, that it may be possessed with the all-sufficiencie of it: and therefore perswade thy

thy heart, the good of the promise will come, when it is most seasonable; let riches satisfie when death comes, then call for your cordiall: I tell you, the promise will help when all faile.

In the third place see that thou expectest all the good which thou needest and canst desire from that sufficiencie of the promise: goe to the promise for all good, there are all the cords of mercie that must draw thee, and there is the all-sufficiencie that can supply all thy wants, looke for all from thence, and expect power from the promise to inable thee, to doe whatsoever thou wouldest: in the promise is authority to rule thee, expect power from the promise to make thee able to beleeve the promise. 3. *Meanes.*

It is a weake plea for a man to say, I dare not looke to the promise, I cannot beleeve; if I could beleeve, then I might expect some good. *Object.*

Thou shalt never beleeve upon these termes, thou must not first have faith, and then goe to the promise, but thou must first goe to the promise, and from thence receive power to make thee able to beleeve the promise: *Psal.* 119. 49. *O Lord, remember thy word to thy servant, wherein thou hast caused me to trust:* when men are inlarged in love to a man, and make faire promises, this perswades the heart to trust to them, and to rely upon them for good; therefore a man doth use to say, I durst not have thought it, nor expected, if you had not promised it: so the promise of God made to the soule, makes the soule to rest upon it: to expect faith without a promise is all *Answ.*

one, as if a man should expect a crop without seed, for the promise is the immortall seed of Gods word, whereby the Spirit breeds this faith in the hearts of all that are his: *Iohn* 5.25. *The houre is comming, and now is, when the dead shall heare the voice of the Sonne of God, and they that heare it shall live*; it is spoken of raising of a dead man from the grave of sinne: First, there is the voice of Christ to the soule, before there can bee an eccho againe of the soule to Christ; so the power of the promise must come to the soule, and wee must heare the voice of God in the promise, before we can returne an eccho againe to the Lord: the Lord saith, *Come to me*; and the soule saith, I come Lord: when thou seest much deadnesse and unfitnesse of heart, doe not thou goe away, and looke off from the promise, and say, Thus I am, and so it is with mee; but rather goe to the promise, and say, Whatsoever frailties I finde in my selfe, yet I will looke to the Lord, and to his promise; for if I want faith, the promise must settle mee more and more therein; I must not bring faith to the promise, but receive faith from thence, and therefore I will wait till the Lord please to worke it.

4. Meanes. Lastly, labour to yeeld to the equall condition of the promise, and make no more conditions than God makes; now the promise requires no more of a man, but that he should come and lay hold on mercie, therefore doe thou require no more, than God in the promise requires; there is enough in the promise to doe thee good, there-

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fore expect all good from it, and be content to goe to the promise, and take of God whatsoever he hath therein offered: *Esay* 55. 1, 2. *Buy without money*, this is the condition, that God offers mercy upon; *Buy wine and milke*, that is, grace and salvation, without money, that is, without sufficiencie of your owne; for wee must not looke for sanctification, till we come to the Lord in vocation: for this is all the Lord requires of thee, to see thy sinnes; and be weary of them, and be content that the Lord Jesus shall reveale what is amisse, and take it away, and that the Lord should give thee grace, then the Lord will bring thee to himselfe, and thou shalt receive mercy from him, and then all thy corruptions shall fall to the ground. To summe up the point briefly thus:

First, when wee have pluckt away all carnall props, there is way made for the promise to come to us.

Secondly, when our hearts are possessed thorowly of the sufficiencie of Gods promise and grace, then the promise drawes neere to the soule.

Thirdly, when we expect all from the promise, even power to come to the promise, then the promise layes hold upon us.

Fourthly, when we are content to yeeld to the equall conditions of the promise, then the promise carries us quite away.

Thus we have seene the hinderances removed, and the meanes propounded, and now that wee may be moved and perswaded importunately to

seeke after this blessed grace of God: He propound three motives:

1. *Motive.* The first motive is this: because if you once get this grace, you get all other graces with it; in this you have all the rest attending, and you have all the rest overplus: it is a ground of comfort to set a man aworke, when in the doing of one, he may doe many things; so it is in the worke of faith: men that are wise to provide for themselves, and to lay out their money for their best advantage; for a purchase, if they see it is well wooded, and all the stocke goes into the bargaine; especially if there be some golden mynes, all their mindes will be upon that purchase; because if they have that, they have all in that: so it is here, get this grace, and get all; strengthen this, and strengthen all; nourish this, and nourish all; want this, and want all: once get this, and then you need not seeke for wisdome, for faith will make you wise, it will bring holinesse with it to purge you: Ah the golden mynes of mercy and salvation, doe all attend upon the purchase of faith: it is in this case with faith, as it is in a mans body, a man hath an especiall care of his stomack and liver, because the stomack disgests his meat, and the liver makes bloud, and bloud is in all; and now if all be maintained, all is for health: so, what ever a man lookes to, let him looke to this; for by faith we lay hold on Christ, and from Christ wee receive all good, whereby our hearts may bee cheared and refreshed; faith brings all grace, and workes with all grace; get faith, and

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get all: 2 *Corin.* 3. 18. *Wee all with open face behold, as in a glasse, the glorie of the Lord, and are changed into the same image from glorie to glorie*; I have opened the place before, to have the glorious grace of God, his meeknesse and patience, that the soule may be transformed, and of an impatient man, be made meeke and patient, and to have the glorious grace of God imprinted upon the soule: how will all this come? we all by faith looke upon the riches of Gods grace in Jesus Christ; Christ is the glasse, and the glorious grace of God; Christ is compared to the glory of the Lord; therefore first we must behold grace, before wee can receive it; first see humility in Christ, and then fetch it; and there see courage, to put mettall into the heart that is cowardly.

Secondly, as all grace comes by faith, for it is faith that closeth with Christ, and from Christ receiveth grace for grace; as the seale leaves the same impression upon the wax, that is upon it selfe, so secondly by faith wee are delivered from all, and made conquerours over all: either enemies that can assault us, or miseries that can trouble us: wee have many enemies, the Devill and the world, but especially a vile, base, and corrupt heart, if you know and feele these miseries; here is one speciall privilege of faith, it will rid all these, and make you conquerours over all these enemies; this only faith can doe: every man labours for mastery and victory; this is the white that every man shoots at, as it is in a pitched field, though it be but for one victory, how every side drawes

drawes on the forces, and uſe all the meanes and skill that can be, to get the day: but if there were an engine or inſtrument that would overcome all enemies, and breake all forts and trenches, if there were any ſuch engines, no man would ſticke at any price, or ſpare any meanes and endevours to get the engine, becauſe if they have this, they have the victory; and although there never was, nor never can bee any ſuch engine for temporall deliverances as this is; yet certaine it is, this ſaving faith is a ſpirituall engine and inſtrument, as I may ſo ſay, that gives victory and conqueſt over all ſpirituall enemies: 1 *Iohn* 5. 4. *They that are borne of God overcome the world, and ſinne, and this is the victorie that overcommeth the world, even your faith*; marke the phraſe, and it is not for the conqueſt of ſome one corruption, but for the overthrowing of a world of wickedneſſe, it quencheth all the fiery darts of the Devill, be the corruptions never ſo ſtrong, yet faith gives the conqueſt to a poore ſinner, it is not hope alone, nor love, nor zeale, they are all good ſouldiers, and they may ſtrive much, and lend much helpes to a poore ſinner, but they will grow weake, and feeble, and dead, except ſaving faith come in to reſcue and bring a ſupply; how often doe we finde, that when our hope failes, and our love growes cold, and our zeale dead, then at laſt, faith goes to heaven, and fetches new grace, even grace for grace, and then hope is ſtirred, and deſire quickned, and zeale enflamed: *Pſal.* 27. 13. *I had fainted, unleſſe I had beleeved to ſee the goodneſſe of the Lord in the land of the living*

ving; it was faith that did ſave him at a dead lift: it is with the ſoule, as it is with the body, take a man that is ſwounding, there is one friend that weeps over him, another that comforts him, but he that will cure him, muſt goe to the Apothecaries ſhop, and bring ſome *Aqua vitæ*, and that will fetch him againe: ſo it is with a poore ſinner, being under the preſſure of horrour of heart, (you wicked ones are not acquainted with this, but you may be in time, I have knowne the ſtouteſt heart to ſtoop) the poore ſinner in his extremity faints, and profits, and pleaſures, and friends weepe over him, ſaying, Oh that we could have quieted and refreſhed you, but the poore man is gone, till at laſt, faith goes to heaven, and brings a pardon to ſave him, and mercy to comfort him, and hath ſupply there, and faith brings the water of life, even the freeneſſe of this grace, and that cheares, comforts, and revives the heart thus ſinking, ſo that the poore ſinner by this time begins to looke up, and to come to himſelfe againe, as *David* ſaith, *Pſal.* 73. 1. *Yet God is good to Iſrael, hee was even ſinking, but faith over came the temptation:* Oh, ſaith he, the world is naught, and men are marvellous wicked, and malicious to oppoſe, and my owne heart is malicious and bad, but God is good, and he will be good to me, and cure this vile heart of mine: 1 *Pet.* 1. 5. *Wee are kept by the power of God through faith unto ſalvation*; that which gets the victory is faith, and next under God in Chriſt; we owe our everlaſting ſalvation unto faith, even to that bleſſed grace; you that are acquainted with

troubles, and anguish of conscience, and with many corruptions, would it not doe you good at the heart, to see all your deadly enemies laid downe at your feet? would it not do you good, to have all your strong lusts and masterly corruptions of pride and malice, those mighty and *Goliah* sinnes, that you have a deadly envie against, and that you have stood so long against? would you not see them all mastered and overcome? I doubt not, but you that feele these and undergoe the burden of these, you would account it the best day that ever you did see: if the conquest be worth the striving, then get faith, and then the day is yours, and you shall see your lusts bleed, your lusts breake; and though your pride and other lusts now get ground against you, yet then they shall be led captive, as the text saith, *then Christ shall lead captivitie captive*; faith brings Christ into the field, and so the victory is gotten.

3. *Motive.* As faith makes us glorious in all graces, and gives the conqueste over all enemies, so in the last place it is faith that brings a blessing to all our blessings, and it graces all our abilities, and it blesseth us in all our occasions that concerne us; the profit of all meanes, and the successe of all our labours, it is in faith: nay, there is a good, which faith workes upon some, and therefore it is worth the striving: it is that which blesseth all our blessings, and all that doth concerne us: meanes may bend the worke and operation, but all the profit is in faith: as *Heb.* 4. 2. *The Gospell was preached unto them, as unto us, but it did not profit them, because*

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it was not mixt with faith in those that heard it: hadst thou the greatest parts and abilities under heaven, if thou hadst not faith with them, they would not profit thee; men thinke to goe beyond all with their power, wit, and policie, but I say, All will not profit them without faith; if thou canst receive the Sacraments with faith, it will strengthen thee; if thou canst heare the Word with faith, the terrours of the law will humble thee, and the commands thereof will direct thee, and awe thee, but otherwise all is nothing, though an Angell should come from heaven, and preach to you: as it is with the meanes of the body, if a man eat never so much meat, and cannot digest it, if the stomack bee clogged with it, there is nothing but sickneſſe and diseases come from it, but if a man take but a little meat, and digest it well, it will nourish him, and doe him much good: so it is here, that which is the stomack and liver of the soule, is faith, and that turnes the Word, and Sacraments, and ordinances into good bloud; it is a lowly beleeving heart, that gets good by this.

Secondly, all our performances finde acceptance through faith; the Scripture saith, *Without faith, it is impossible to please God*; and I say, That without faith it is impossible that thou shouldst please God, though thy judgement is weake, and thy parts humble, and thy ability poore and feeble; but yet if thou canst but sigh up to heaven by faith, that sigh is accepted in heaven with faith, all thy weaknesses are pardoned, and all 2

services are accepted, whereas without the grace of faith, hadst thou the greatest abilities under Heaven; and though thou canst please thy great Patron, thine owne proud heart, yet thou wilt never please the great God: he that heareth holy faith, and walketh by faith, though hee can please none else, yet hee shall be sure to please his God.

3 This is that which turneth all our sinnes and curses into good to us: (Oh marke that) not that it makes them good in themselves, but it brings good out of them. The cunning Apothecary, and wise Physitian can make the most deadly poyson, the most soveraigne cordiall, because he corrects the one, that is so many degrees could, and puts a stronger spirit of heat into foure or five degrees of it, and so fits it to be marvellous cordiall: so faith makes a sweet extract out of pride, and the venome of sinne and corruption, without this is, the overpowring worke of faith; as *Phil.* 1. 14. *For this I know that by the supply of the Spirit of Christ, this shall turne to my good and salvation through your prayers.*

To winde up the point, let us consider all these motives, and consider whether wee can move our hearts to labour for this grace; would you not be glorious in all the graces of God, as humility, meeknesse and patience, and have conquest over all your enemies, and the baseneſſe of your owne hearts, and would you not have a blessing upon what you enjoy, and would you not have all worke for your good; if these bee worth

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the having, then get this grace of faith, that having this you may have all. Hee that hath faith, let him goe on in it; and hee that hath not faith, let him know that hee never had any thing. To this purpose it will be very seasonable, to call upon our hearts upon all occasions, when you finde your hearts hunting to settle upon these things here below, and when you begin to view all the contentments of this life, and to say, this is great Babell, and I have gotten friends and meanes, &c. then put the question to thy soule and say, hast thou faith too? thou hast friends to stand for thee, and means to inrich thee, but hast thou faith to save thy soule? if thou hast not faith, thou art a begger whatsoever thou hast; nay often startle your secure and careless hearts, and put this plea to your hearts, and parly with them, in this manner and say, doe not many and most men want faith, and why may not I want it? and doe not many seeke faith and doe not attaine it, and what if I should misse it? the Lord forbid it, for then thou art an undone man for ever, thou hast lost all thy labour. *Iohn* 2. 8. *Looke to your selves* saith the Apostle, *that you lose not the things that you have wrought*, thy hearing, and thy praying, and all thy Sacraments, and all means, and whatsoever thou hast or dost, thou hast lost all, and thou art gone downe the streame, nay misse of faith, and all the means under heaven cannot releeve thee; I tell thee if thou missest of faith, thou missest of heaven and salvation; nay, I may speake it with reverence, mercy it selfe cannot save thee; Christ

will not, nay Christ cannot save thee without faith, for he hath sworne he shall never enter into his rest, continuing without faith: therefore call home your hearts, and stirre up your soules, and looke up to the Lord Jesus, and reason in this manner, and say, as *Paul* to the *Philippians* saith, *To you it is given to beleeve, Lord it is given to thy poore servants to beleeve, thou gavest Manasses, Paul, and the Iayler power to beleeve*, I am a vile stubborne prophane wretch, Lord give mee power also to beleeve; whether thou wilt give me honour, wealth, riches, or no, I leave that to thy selfe; but Lord deny not thy servant an humble broken and beleeving heart, lest I perish, and be undone for ever. As *Rachel* said, *Give mee children, or else I die*, so say thou, Lord give mee faith, or else I perish: Lord I know all my labour cannot worke faith, and all meanes under Heaven cannot give it, but it is thou, Lord, that must doe it, and as the text saith, *Many beleeved through grace:* Lord therefore through that grace of thine, draw this heart to thee, and keepe it with thee, and make thy poore servant blessed for ever. Thus much for the use of exhortation, namely, that we should get faith.

Now I come to the second part of exhortation, and here wee are to endevour if God bee pleased to goe out with us, to perswade the heart of those that be faithfull to live by faith: the Lord brought thy unfaithfull heart to beleeve; now then labour to husband this grace well, and to improve it for thy best good, and live by it. It is a marvellous

vellous great shame to see those that are borne to faire meanes, I meane the poore Saints of God, that have a right and title to grace and Christ, and yet to live at such an under rate: I would have you to live above the world, though thou hast not a coat to cover thee, nor a house to put thy head in, yet if thou hast faith, thou art a rich man: therefore husband thy estate well, it is a shame, I say, to see them, that they cannot husband that happy estate which they have, they live as if they had it not, so full of want, so full of care and pride, so weake, and unable to master their sinnes, whereas the fault is not in the power of faith, nor the promise, nor in the Lord, for the Lord doth not grudge his people of comfort, but would have them live cheerfully, and have strong consolations, and mighty assurance of Gods love. And therefore the text saith, *Rejoyce in the Lord alwayes, and againe I say rejoyce, and make your calling and election sure: Heb. 6. 18. God hath sworne that by two immutable things, wherein it is impossible that God should lie, wee might have strong consolations*; nay, the Lord rejoyceth in the prosperity of his servants, and therefore he hath provided mercifully and richly for you, that you may rejoyce; therefore wee doe the Lord and his promises a great deale of wrong, and bring an ill report upon that grace and mercy of his, when wee open the mouthes of the wicked, and make them say, Oh, these precise people talke of quiet, and contentment, and joy in the holy Ghost, there is great talking of these things, but wee could never

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see it yet: Oh brethren it is a great shame; are the riches and revenues of faith so great, that a christian may live like a man all his dayes? Let all the drunkards and malitious wretches against God, laugh and bee merry, yet they cannot see one of those dayes that a poore Saint can: though he should lie in prison all his dayes: *Matthew* 17. 20. *If a man had but faith as a graine of mustard-seed, and should say to this mountaine goe hence, it should be done*; whether this is spoken of justifying faith or no, I will not now dispute, but this I am sure of, if you will resist the Devill, he will flee from you, and you may trample under all your lusts and corruptions, this is the life of faith, and this life may wee live, and this life wee ought to live. If a tradesman have a good estate put into his hand, and have a faire stocke and quicke returnes, if hee goes downe the winde, and begin to decline and decay, every man will say, he was left marvellous well, but either he knew not how to use it, because he wanted skill, or else he attended not unto it, and was careless, another man would have lived bravely upon halfe of that means which he had. So there is never a poore Christian, which trades in a Christian course, but hee hath a faire estate, and may live like a man. One promise is enough to make a man live comfortably all his dayes, though hee were in never so much want; but if hee bee cast behinde hand, and goes downe the winde with comfort and joy, and sinks because of his pride, and distempers, and vexation, the fault is not in the estate, for the

Note this.

Lord

Lord left him very well, he had a childes portion, hee had an heart to feare God, and love God, as *David* saith, *O be mercifull unto me as thou usest to doe to those that love and feare thy Name:* the fault was not in the promises that they could not, nor in his faith that it would not helpe him, but he let the promises lie by, they came into the table, but he never cast them up, neither did hee husband them aright: hee had a world of comforts and consolations that would have given a man liberty in prison, and honour in shame and disgrace, and comfort in the time of distresse, but hee did not husband them. Therefore be advised to doe as the trades-man doth, hee will not spend of his stocke, but live of his trading. So I would have every Christian to make a living of his faith, whatever strength thou needst, fetch it from grace in Christ, and what ever comfort thou wanteſt, fetch it from Christ, but live by faith, and make a good living of it too, and then thou dost improve the promise aright: bring but an empty beleeving heart with thee, and the oyle will never faile, and the meale in the barrell will never decay, but continually supply thee as it did that poore widow: So goe with an humble heart to the promises, and husband it well, and thou maist draw life and grace from the promises till doomes day. And thus in generall.

Quest. But how shall a man be trained up that he may get this skill of living by faith? *Answ.* Every man hath his owne shifts and trickes, and lives by his owne devices, and the devill hath enough of them in

the world that lives this life, but the best life of all is little looked after.

Note. Now for the answer know thus much, that there are three particulars necessary for the training up of the heart to learne this skill of living by faith.

How to live by faith. First, wee must labour to get matter for our faith to worke upon.

1 Secondly, wee must labour to fit faith for the

2 worke.

3 Thirdly, wee must labour to order our faith aright in the worke.

1. *Particul.* First, we must provide matter for our faith to worke upon; for this wee see ordinarily, if a workman want matter to worke upon, (either a Carpenter or the like) hee must needs cease his worke, and he can goe no further, and if a mans worke failes, how can hee provide for his family? This is the complaint of poore people now adayes, that they have no worke. So it is in a Christian course, many poore Christians that are newly set up, and are not afore-hand in the world, they want even matter for their faith: I meane some are ignorant and cannot read, and some have not meanes and a preaching Minister, and others have but small parts and cannot heare, and little doe they retaine of what they doe heare: Now because they want the promises of God understood and remembred, and rightly applied, therefore they live marvellously poore, though they might live marvellously comfortable in the world: and now they have a word of com-

comfort, and sometimes the advice of a friend; and they have faith, but they want matter for their faith to worke upon, and therefore they are scarcely able to uphold their soules in trouble.

Where the matter of faith is.

Now the matter of our faith is in the whole Word of God, as it is with the Bee in gathering hony, as the spider gathers poison out of every flower, so the Bee gathers hony out of the same flower, and out of the sweetest flower there shee suckes most hony: and the Word of God; the sharpest course, and the fearfullest plagues denounced, a gracious heart will gather some good by it, and a man hath need of these; but above all, the sweet of the promises of the Gospell, and the sap and sweet therein, and the bloud of the Lord Jesus Christ that is communicated thereby; Oh the faithfull soule sucks most there.

Now that wee may provide matter for our faith, three rules are to bee observed, which are commonly observed in all provisions:

1. *Rule.* When to provide matter for our faith.

First, they provide and lay in in season, timely, as soone as they can: this is the practice of him that would husband his estate wisely, his care is to buy at the best hand.

Remember this first.

So I would have a good Christian to store up all the good promises of God, in all the good Word of God seasonably; I meane when all thy parts and abilities are strong, and nature is able to fight it out, & while the Faire day of Gods favour lasteth, and while the Word and Sacraments are dispensed: this is the best time to lay in the promises of God, that we may not want them, when

wee have use of them: it is a marvellous weake, nay, a prepostorous course, when a man is weake, his eyes dim, and his heart and strength faileth, and he is ready to give up the ghost, then to lay in grace and provision of mercy, and then for him that hath hated a Minister, and loathed the meanes of grace, and abused the patience and long suffering of God; Oh then to have a Minister come to him, and have a promise in the day of persecution, then for a man to bethink himselfe of the comforts and promises of the Gospell, and when a man should spend on the promises, then to get it; this is but ill husbandry: the better way is this, now to be buying at every turne; and this is the reason why our Saviour saith, *Oh if thou hadst knowne in this thy day the things that belong unto thy peace*; while the Word, and thy life, and the Sabbaths, and the ordinances last, this is thy day; we know not how soone God may take all from us. Oh the estate of the poore Palatinates, (if it be true that we heare of them) they have lost all the meanes of grace, and they have idolatry now amongst them, and there the enemies force them to goe to masse against their consciences, and they cannot see a good Minister, nor a good Christian, but they weepe to consider the times that once they had: therefore let us labour to be wise in the Lord, now while the Faire is, and consider how God deales with his children; *Psal.*48.9. *Wee have thought of thy name, O Lord, in the midst of the table*; It is spoken there of the goodnesse of God towards Zion: a cup of poison,

and

and a ſtone of ſtumbling: when he had ſpoken of all the bulwarks that God had made, and all the goodneſſe and mercy that he had ſhewed to his people, and the malice and wrath of his enemies, he ſaith, *This God is our God, even for ever*; as if he had ſaid, The Lord did provide for his people in Egypt, and overthrew proud *Pharaoh*, that ſet himſelfe up againſt God; and this God is our God: when thou art in the wilderneſſe, this God is thy God; when thou art in perſecution, this God is thy God, and the God of all: thus he ſtores up while the ſeaſon laſts.

2. Note this.

And as thou muſt obſerve what God doth to others, ſo labour to treaſure up thine owne experiences: 2 *Tim.* 4. 18. *He hath delivered us, and hee doth, and will deliver us*, ſaith the Apoſtle: and the Prophet *David* ſaith, *I remember thy judgements of old*; O well fare a good old ſtore: *I remember*, ſaith he, *how thou didſt rebuke Abimelech, and overthrow Nimrod, and Nebuchadnezar, and Achitophel*; Oh it is admirable to conſider theſe things: *I received comfort*, ſaith he, *God will overthrow every enemy*; and this is ſtore for thy faith to worke upon: *Pſal.* 89. 49. *where are thy former mercies? David* is afore hand with God now; he is not come to buy food juſt at the time of famine, but it is laid up before hand.

2. *Rule.* How to lay in matter for our faith.

We muſt lay it in abundantly, lay in promiſes of all kindes; you had better leave than lack: and it is the wiſdome of a man to have ſomewhat to ſpare, and to have an overplus aforehand, that a man may no live feebly and poorely, and be at

his wits end at every turne, and knowes not which way to shift for himselfe, and have no bread in his house, I meane no provision of promises by him: *Isay* 42. 23. *whose is wise, let him heare for after times*; as if hee had said, You must not only lay in promises just for the present, but store them for afterwards: as the chapman saith, I shall want this at such a time: and so the husbandman saith, I shall have occasion for this or that at such a time, and therefore they get aforehand: O that God would give us these hearts, it is good (as we may so say) to keepe promises in pickle, that wee may spend them at leasure: 1 *Kings* 17. 6, 7, 8, 9. *Iezebel* had threatned to kill *Eliah*, but shee mist of her worke, for shee was slaine her selfe, and he went to heaven, and never died at all: the text saith, *Hee went and hid himselfe by the brooke Kerith, and when all victuals failed, the ravens brought him bread and flesh in the morning, and bread and flesh in the evening*; and when all that failed too, the Lord said unto him, *Arise, get thee to Sareptha, I have commanded a widow there to sustaine thee*: 1 *King.* 18. 4. *Obadiah hid a hundred of the Prophets of the Lord, by fifties in a cave, and fed them with bread and water*: and in another place the text saith, *In the dayes of famine thou shalt have enough*: these precious promises will be good meat in Lent, when haply thou shalt sit under an hollow tree, and creep among the bushes, then three or foure of these promises will give a man a good meale of comfort, therefore store them up, for they will doe you no harme; and

when

when you are driven from house, and friends, and all, and God takes away the Gospell from us, (which God of his mercy prevent, and give us hearts to speake to him, that he may prevent it) onely your wisdome will be this, to get all promises for this and a better life; for the getting of grace, and the preserving in grace, and not only to pray by a promise, but to live by a promise, and trade by it, and to enjoy all that you have by a promise, if you will have comfort in it, therefore be sure that you sort the promises aright; every promise is not for every purpose, but each promise suits for each occasion, and therefore suit them all: imagine a man wants comfort and strength against sinne, why, then that promise will not fit them, wherein the Lord saith, *Hee will be with them in six troubles, and deliver them in seven*; thats for a temporall deliverance, he doth not want that, but power against his corruptions. Againe, if a man feare that he shall not hold out in perseverance; now that promise doth not fit, wherein the Lord saith, *Hee will pardon all his sinnes, and cast them all as a milstone into the bottome of the sea*; this is not for perseverance in grace, if thou seekest for succour there, thy hand is in the wrong box; but that promise is for this purpose, wherein God saith, *I will knit them to mee with an everlasting love; and I will write my lawes in their inward parts, that they shall never depart from me any more.* So there are promises for deliverances in trouble, and for comfort in affliction, and in a word, Gods infinite free grace is scattered *Amen.*

tered in so many promises, according to so many necessities and severall occasions, that is, all healing and saving vertue is in God, so he dispenseth it to so many drops and severall promises; therefore we must doe with the promises, as the Apothecarie doth with his drugs, he puts Bezar stone into one, and Studdine, that if the body be weake and low, then your Bezar stone is good for him, and so for the rest; so that as the Apothecary hath all drugs, so he hath sorted them all: so deale you with the promise and word, have the command of God to owne thee, and the promise of God to comfort thee; and that thou maist fit thine owne soule, let it be a suitable promise: suppose thou findest thy heart proud and stubborne, then thou maist not looke upon mercy and pardon, but looke upon the justice of God; and how hee lookes upon the proud afarre off, hee gives grace to the humble, but resisteth the proud; here is studdy for thee, to pull downe thy proud heart; and when thou findest thy heart full of venome and malice against the Ministers of God, now that Bezars stone doth not fit thee, therefore apply this, *Hee that hates his brother in his heart, is a man-slayer, and no man-slayer shall enter into the kingdome of God: and he that hates his brother is a childe of the Devill*: these are vomits that fit thee.

3. *Rule.* To lay up the promises.

Lastly, we must lay them up, that we may have them at hand, bring your provision home, and leave it not in the market; it is a folly for a man to say, I have as good provision as can bee, but I have it not here: *Colos.* 3. 16. *Let the Word of God dwell*

dwell in you plenteously, and richly in all wisdome; First, observe the plenty of our provision, it must not be scantie, but richly and wisely, and it must dwell in you, that you may but step aside, and have it. Now you have the matter for your faith to work upon. Secondly, we are to fit faith for the service that it may succeed with more comfort and better speed, for though a man be a beleever, yet there is a great deale of dulnesse and bluntnesse comes upon this grace, though he have it; *Luke* 24. 25. see how our Saviour chides his Disciples, saying, *O fooles, slow and dull of heart to beleeve, &c.* so wee ought to whet our faith, that it may line and square the promises (as it is in the Hebrew) that it may pierce through the vale of all the riches of the freenesse of Gods grace, and so bring comfort to us. It is with the hand of faith, as it is with the hand of the body; sometimes though the thing be neare one, that he may reach it, and the hand hath life, yet if it bee nummed, and stiffe, and frozen, a man must warme it and rub it, before hee can lay hold upon, and take the thing, and doe the worke in hand: so it is with the hand of faith, for faith is the hand of the soule, it takes hold of that mercy and comfort, which God hath prepared for us in Christ Jesus; now that faith is nummed and stiffe through carelesnesse and loosenesse: therefore it is not enough for a man to have faith, but he must supple and oile the sinewes of faith, that he may catch more speedily at the promise of life, and receive comfort from thence.

2. *Particul.* Now for the setting of our faith, to be limber and quick, there are three rules to be observed:

1. *Rule.* How to make faith limber. First, wee must maintaine the evidence of this grace of faith once gotten, without question, undeniable, without controlement: I say, a faith once gotten, (marke it, I speak not now of those that have not faith, it is in vaine to bid a man live by faith who hath no faith, but it is for those, in whose hearts God hath beene pleased to worke this blessed grace of faith) this must be the care of every man that hath gotten faith, hee must know the nature of faith in generall, and of his faith in particular, whether his faith bee of the right stamp, and will stand him in stead in the day of accompt, and whether it be of that faith, which *Peter* speaks of, (for there is a great deale of copper faith in the world) as, that *Iesus Christ came into the world to save sinners*, and the like: now when thou hast gained evidence, that thou hast faith, then fill it up, and keep it by thee, and labour to have the demonstration of this worke so plaine in thy soule, that it may be past deniall: What a marvellous folly is it for a man to question, when hee should use it? the worke must needs be marvellously hindred, though he have never so much faith, when hee begins to cavill with it, and to question whither it bee good or no; it is a proverbiall speech, Hee that doubts of his way, misseth of his way, for while he is doubting, hee goes no way in conclusion: so hee that doth question, whether he hath faith or no, and therefore gets little good by it: tell a poore sinner

of

of living by faith, and he saith, it is good newes, if I had it: it is poore comfort to bid a man to goe warme him, when hee hath no fire to warme him by; and so it is a poore comfort, to bid a man live by faith, when hee never had any faith: the quarrelling and doubting, when a man hath it, it wholly hinders the use and benefit of faith, that would come to us: as it is with a man that hath a faire estate, and hath land worth so many hundreds a yeare, all the while his lands are in question and controversie, hee lives exceeding poore, and scarce makes so many scores a yeare; whereas if his lands were settled to him, hee might so many hundreds: so it is here, every poore faithfull soule is borne to a faire estate, and hath rich promises, and while he is yet in the law, and makes question of his faith, the truth is, the promises lye by, and hee dares not meddle with them, and hee suspects, whether hee may venture upon them or no, and the reason is, hee is quarrelling with, and doubting of his faith, when hee should live by it: *Matth.* 24. 29, 30, 31. when the Disciples saw Jesus walking on the sea, they thought it was a Spirit, but Jesus said unto them, *Be of good comfort, it is I*; now when *Peter* knew it was our Saviour, he being somewhat too venterous, he said, *If it be thou Lord, bid mee come unto thee on the water*; *and Christ said, Come*; and *Peter* going, the waters began to be something boisterous, his heart began to sink, &c. and Christ said unto him. *O thou of little faith, why doest thou doubt?* as if he had said, It is now no time of doubting, but a time of be-

leeving, the Lord bad him to come, and hee had ground enough to come, and strength of faith to come, but when he saw the waves great & trouble some, he began to doubt, whereas he should have improved the promise, and not have doubted of it: so we doubt, and sit afraid, & quarell with the promise, & improve not the grace that God bestowes: it is with the soule in this case, as it is with a gun or peece, that is rusty and not well scoured, or not well stockt; he that goes to use the gun, in stead of hitting the marke, it recoils and hurts him, because that either it was not well stockt, or else it was rustie; so it is with a poore faithfull soule, though the heart doth beleeve, and his heart is of a right stamp, and is able to lay hold on the promise, if that faith grow rusty with our doubting, and is unstable or unsettled, it recoils againe upon us, and wee sit downe dismaied, whereas we might have gone to Christ, and received mercy from him: and therefore our Saviour saith of the wise Virgins, *Matth.* 25. 7. *They trimmed their lamps, and when the Bridegroome came, they entred with him into the chamber*; so it should be with our soules: it is not enough for a gracious heart to have true faith and true oile, but if there growes any snuffe of doubting that dims the light of our links, throw it away, and quarrell not, and then we shall be fitted to see the way, and to enter into eternall happinesse by the power thereof: and I beseech you to observe this, the very questioning and quarelling against the worke of faith, it many times as much dis-inables a man, to

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put forth the power of his faith, as if he had no faith at all: as some that are melancholy, they thinke they cannot speake nor goe; this hath made men not to speake for many yeares together, though they can and doe speake to this day: therefore for the conclusion of this first rule, goe then to God, and to his Word, and to thine owne heart, and to the Ministers of his Word, and advise wisely and judiciously of thine estate, and labour to see sound evidences of the worke of grace in thy soule, and see them every day, and read them every morning, noone, and evening, and get them by thee, and learne them by faith, that when thou commest to improve thy faith, thou maist not question whether thou hast it or not; and if thou wilt not be perswaded, yet looke to the promise; but if thy doubting comes still upon thee, and controversie still oppresseth thee, and is set on foot against thee, then reason thus with thine owne soule, If I have not faith nor grace, I am sure I shall never get it by looking upon mine owne corruptions and distempers: where must I have it, if I want it? the promise only must doe it, therefore looke you to that: It is with a doubting man, as with a man that is melancholy, if he would but set upon the worke, he should see his owne folly; and by going, he would be able to goe; and by speaking, he would be able to speak: so this vaine dismaiednesse of heart, and these discouragements of a doubting soule, doth more hinder the worke of faith, than any distemper else; therefore when thy feares and discourage-

ments come in upon thee, goe thou to the promiſe, and in going thou wilt be able to goe. Now faith is whetted, the ſhield of faith ſcoured, and it is fitted, that a man may improve it in ſome meaſure to his good.

2. *Rule.* How to carry our hearts for the keeping of faith.

Secondly, when thou haſt thus maintained the clearneſſe of the worke of grace before gained, then labour to bring thy heart to a marvellous ſtilneſſe and calmneſſe from time to time, that you may give way to faith, and that faith may have its full ſcope to frame thy heart; it is a point of great experience that wee have had, as the chaſing away of doubting, ſcoures the worke of faith; ſo a ſtaiedneſſe and ſtilneſſe of ſoule, frames the heart to hold the ſhield ſteedily: a man muſt not only ſcoure and furbuſe the ſhield, but hold it ſo as he may defend himſelfe: ſo then firſt the maintenance of the evidence of faith, and the calmneſſe and ſtaiedneſſe of heart, makes a man hold the ſhield ſteedily, and bear the blow comfortably when it comes: thoſe boiſterous affections, thoſe crowds and troops of troubleſome imaginations, as feare, and jealouſie, and ſuperſtition, theſe doe unranke the frame of the ſoule, that the ſoule is not at the command of faith: as it is in an armie, when it is unranked, though the commander bee never ſo wiſe and skilfull, yet no man can march on: ſo though wee had never ſuch ſo victorious a faith, yet if the ſoule were hurried up and downe with thoſe boiſterous diſtempers, the ſoule could not command faith: *Luke* 24.41. when it was told the Diſciples

that

that Christ was risen from the dead, and had manifested himselfe to them, the text saith, *They beleeved not, and wondred*; they would not beleeve for the while, and it was through the violence of their joy, which made them, that they had no leasure to beleeve: as it is true of immoderate affection, so it is true of strange feare, and care, and distemper, because these hurrie the soule so violently, and transport the soule of a man, that hee cannot beleeve: as it is in a crowd or tumult, the travellour is fitted to goe on his journey, but the crowd is so stroug, that they crosse him, and oppose him in the way, and overturne him, and over power him, and so make him goe another way; the fault was not, because hee would not, or was not able to goe, but because they did oppose him, and hinder him: just so it is with a soule thus troubled with tumultuous thoughts, especially melancholy, and those enemies, of vaine imaginations of feares, and sorrow, and distempered thoughts and cares, that though the heart is willing and able to beleeve, yet those stirrings of boisterous affections, they crosse faith in the way, and beare downe faith, that it cannot goe on in the way of the promise towards God, nor receive helpe from him: *Psal.* 43. 5. there *David* chides his owne heart, and rockes it asleep, and would bring it quiet, saying, *Why art thou so disquieted, Oh my soule? and why art thou disquieted within me?* this signifies, to lay a man flat upon his back; againe, *why art thou so tumultuously troubled?* this is taken from a wave in the sea, that

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is carried up and downe: there are three things in this text fitting for our purpose:

First, that a tumultuous distemper of heart, makes a man lye flat upon his back, and sinke into a swound.

Secondly, it hinders the worke of faith; marke what followes, *Still trust in God*; as if he had said, leave those distempers of heart, and rest upon the freenesse of Gods grace.

Thirdly, *David* chides his owne heart, and brings it into a calmnesse and stilnesse, he rocks his heart, and quiets it; as if he said, still looke up to God, and wait upon him for mercie, for he is yet my God. The vertue of this rule we finde in experience, especially in melancholy persons, when they have swarmes of thoughts buzzing in their mindes, sometimes restlesse feares that doe chase their hearts, as the hound doth the Deere in the forrest, and after this comes another affection, and after that another, and so at last they come altogether: sometimes the horrour of a mans conscience makes hue and cry after him, and makes him say, Oh how my heart smites me! me thought, I saw hell gaping for me, and the Devils even standing at my elbow, ready to hurry mee downe to everlasting destruction, this makes his soule to have such an amazement, and gasternes of spirit, that he cannot reach the promise of God, because of those distempers: therefore labour for that which the Lord himselfe adviseth by his Prophet, *Feare you not but stand still, and behold the salvation of the Lord*; that is, lay aside those restlesse

leſſe imaginations, and thoſe crowds of fooliſh conceits, and thoſe needleſſe feares; ſtand ſtill and be quiet, that is, with the eye of faith behold the ſalvation of God, and looke upon his promiſes.

That your faith may bee fitted for the worke take notice of this, in the want of any means doe not firſt ſeeke for them, and in the preſence of any means God affords, looke not firſt to them for ſuccour and ſupply, but firſt goe to the promiſe, that the promiſe may ſupply what you need, and that the promiſe may bleſſe what means you have. It is an uncomfortable and diſorderly courſe for a man barely and firſtly to looke at thoſe things which are within the compaſſe of ſenſe, and ſo range up and downe for comfort in the uſe of the means; and the promiſe, and Chriſt, are the laſt things thought of in our hearts; we onely looke to bring in this, or that for our comfort and releefe; as for inſtance that every man may take his portion in the time of poverty, how doth the ſoule behave it ſelfe, and unfit it ſelfe for the promiſe? When a man ſees that his eſtate is low, and he is like to come to miſery, he ſaith, I have ſome good friends that will not ſee mee want, and I have ſo much means yet left, and I have my health and ſtrength, and I hope I ſhall get a poore living, and there is not one word of the promiſe all this while; but haply death takes away all friends, and ſickneſſe takes away thy health and ſtrength, and the fire, or theeves, take away all thy goods: whither wilt thou goe now? then at a dead lift he is faine to goe to that mercy which endureth

3. Rule. How faith may be fitted for the worke.

for ever; hee might have gone thither first: Therefore now reason thus, I am like to be poore, and my friends may die, and the theeves may rob me of all my goods, but the mercy of the Lord endureth for ever. Againe, the Minister that is faithfull desires to preach fruitfully, and to benefit the congregation, and then wee catch at the helps that are neere at hand, and goe to our books and studies, our wit and pains, and thinke that these will doe the deed; we doe well in thus doing, but the fault is in the order of them: haply God knocks off mans wheeles, and a man is not able to come to the bottome of the point, and if he be able to compasse the truth in some measure, yet God blasts all that hee doth, and there is no good comes to the soules of his people; at last he is faine to goe to the promise, and then the poore Minister saith, Lord, thou hast said thou wilt bee with thy faithfull Ministers to the end of the world, little strength is in us, but be thou with us Lord; now the worke goes on againe, the tradesman is honest, and painfull, and he hopes to compasse a good estate by his calling, his stocke is good and great, and his skill is sufficient, and his pennyworth shall be as reasonable as any others, and his acquaintance are many; then God blasteth all these, and at last, hee comes home to the promise, and saith, as it is in *Psal.* 1. 3. *Whatsoever the righteous doth, it shall prosper:* hold here and say, I expect all from the promise, goe first to the promise and expect mercy and succour from the promise. This was the course that *Iacob* tooke,

Gen.

Gen. 32.9. First hee wrestled with God, and overcame him, and then he wrestled with his brother *Esau*, and saith, *O God of my Father Abraham, and God of my Father Isacke*; Lord which saidst unto me, *returne unto thy Countrie, and I will doe thee good, I am not worthy of the least of all thy mercies, Lord deliver me from the hand of my brother Esau, for I feare him:* Thus he wrestled with the Lord, and by vertue of a promise overcame him, and then overcame *Esau*, *Heb.* 13. 45. *Marriage is honourable among all men, and the bed undefiled, but whoremongers, and adulterers, God will judge; let your conversation be without covetousnesse, & be content with those things you have.*

But how will you have helpe against this covetousnesse? a man would have said thus: you have gotten a good portion, and but little charge, and many friends; but this course God takes, for he hath said, *I will never leave thee, nor forsake thee*: He doth not say thou hast much means, and many friends, but I say, *I will not leave thee, nor forsake thee.* Now faith is fitted for the worke, when I have chased away doubting, then faith is ready, and the shield is scoured.

Secondly, when my heart is calme and quiet then faith may goe on, there is a free passage.

Thirdly, when the soule lookes out first to the promise, and then to the means, this is the right way that faith should goe: now you may set on your journey, faith is cleered, and that is the right and best way to everlasting happinesse.

3. *Particular.*

Now I come to shew how wee must come to

How to order faith in the worke.

order faith in the worke, and here two things are to be attended unto.

Firſt, how the ſoule ſhould get to the promiſes.

Secondly, how the ſoule ſhould take, receive, and improve this ſufficiency and excellency of God, that is in the promiſe.

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For the firſt, how to get the ſoule to the promiſe, you ſee all is ready, and the way open, and faith is fitted. Now there are three rules to bee obſerved, to ſhew how the ſoule may get to the promiſe; or there are acts of the ſoule wherein this truth may bee diſcovered, that the ſoule which doth beleeve, may have the ready way to goe to the promiſe.

1. Rule.

Renounce all power and ability in thy ſelfe, for to beleeve & to go unto God, it is a point of marvellous uſe, though a man would not imagine it; thou maiſt not expect faith in thy ſelfe, or of thy ſelfe, or from thy ſelfe, any ability to goe to the promiſe, though thou haſt faith as it is, *Gal.2.20. Nevertheleſſe I live, yet not I, but Chriſt liveth in me.* It is not I that live by any power of my ſelfe, but Chriſt liveth in me. It was Chriſt quickning, and reviving, and inabling him, though he had faith, *Ier.* 10.23. *O Lord I know that the way of man is not in himſelfe, neither is it in a man to direct his owne ſteps:* ſo doe thou ſay if ever thou wouldſt have thy heart fitted to goe to the promiſe, it is not here Lord, it is not in this vaine minde, it is not in the power of this dead heart, or any paſſage that ever I received, whereby I am able to

beleeve

beleeve in thee; I meane the principall of life is not here, the root of faith is in the promise, and from thence it comes into the soule. As it is with a mariner when the ship is upon the ground in the ebbe and low water, hee doth not expect to tugge his ship to the shore by any power of himselfe; it is not in my wisedome that can direct mee, and it is not in my weapon that can defend mee; it is not this humility that can bring my soule downe, it is not here, it is not I Lord, that can rest, or goe to a promise; even all our abilities are at an ebbe, all that we have or can doe is to empty our selves, and fit our selves, and to get up the maine mast, that is, let the soule bee ready for the promise by vertue of that to be carried heaven ward, and Christ ward; take notice of this in your owne soules, that the heart would begin at home; if a temptation come, the heart of it selfe would overcome it; and if a duty to be done, the heart of it selfe would performe it; and if opposition come, the heart of it selfe would resist it: O remember, that a man offers an injury against reason, sense, and religion, and all. Now thy faith begins to wrastle with him, and his dealings and conscience checks; and thou wilt teare thine owne heart out of thine owne bosome; brethren, this will not doe it. When a ship of a hundred tuns is upon ground, the mariners may pull and tug their hearts out before they can get it goe: Ogoe then and say, it is not I that can be patient, and put up a wrong, be quiet and expect it not from hence; let the heart

lie ſtill till the winde and tide, and promiſe come and that will carry thee.

2 *Rule.* Bring the promiſe home to thy heart, that the promiſe may bring thy heart to it: I meane thus; I told you before, that the heart renounceth all abilities of it ſelfe, as the firſt principle, and ſaith, it is in an impatient heart, it is not here, Lord; downe, be quiet and ſtill, goe thou to the promiſe, and bring that firſt to thy ſoule, and when the promiſe comes, it will bring thy heart home to it: I will tell you how, you muſt goe to the promiſe, and ſay thus, It is not in mine owne power to quicken my ſelfe, yet Lord, this I know, that there is ſufficiencie in the promiſe to ſupply all my wants, and there is authoritie in the promiſe to rule and order mee in all my courſes: therefore take the promiſe, and reaſon thus, I conclude that the Lord Jeſus Chriſt, by the power of his Spirit, is in the promiſe undeniably, and undoubtedly, and unſpeakably, accompanying in his manner as hee ſhall ſee fit. This I ſay, that the almighty Spirit of Chriſt doth really and continually accompany the promiſe, for the good of his, hence it is called the ſpirit of promiſe; for there is an Almighty creating worke goes along with the promiſe, and I reaſon thus: that word that diſcernes the thoughts of the hearts of men, that word muſt needs have the Almighty worke of Gods Spirit accompanying of it, ſo far as God hath promiſed it, not haply when thou ſeeſt fit, but when God ſees fit. Hee doth it as a voluntary workman, therefore thou conſidereſt that

that there is an Almighty power, and a fulneſſe in the promiſe: then lay that promiſe upon thine heart and know it, and conclude it, and looke for vertue from thence, to draw thy ſoule to it again. I have ſeverall paſſages to expreſſe my ſelfe by it, you may underſtand it: *Iacob* would not beleeve that *Ioſeph* was alive, or if he were alive, he had but little means, & was poore, *Gen.* 45.26,27,28,29. *but when he ſaw the Chariots that Ioſeph had ſent him, then he beleeved, and ſaid I have enough, Ioſeph my ſon liveth*; the Chariots ſent from *Ioſeph* to *Iacob*, brought *Iacob* to *Ioſeph*: ſo every beleeving ſoule, is poore and feeble, and diſ-inabled to goe to God, and to beleeve in the Lord Jeſus Chriſt; therefore looke thou unto the Chariots of Iſrael firſt, and that will convey thee to the promiſe. As it is with the miller, firſt he pares the mill fitly, and orders all the occaſions thereof; and when the ſtones are fit and laid to goe, yet it will not goe, till the ſluce be pulled up, and the water runs that drives the mill: ſo the ſoule is humbled, and lies levell with the Lord and his truth, and is content to yeeld to his conditions, but the ſoule of it ſelfe in it ſelfe cannot goe, It hath not the principle of going; but let downe the ſluce of the promiſe, and let that come to thy heart, and it will bring thy ſoule home to the Lord. The promiſe muſt come to thee, and make thee come to it: It is not here Lord, but in the promiſe, bring that promiſe, and ſet open the ſluce, and let the wind, blow, and it will convey thee comfortably; as *Luke* 19. 9. *This day ſalvation is come to thy houſe*, not to the wals

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of thy houſe, but to the men that are in the houſe: they did not come to ſalvation, but ſalvation came to them: the Lord ſent ſalvation to ſalute the houſe of *Zacheus*, and that brought him to ſalvation: this is the foiling of many poore beleevers; O, ſay they, if I could beleeve, then the promiſe did belong unto me, but I dare not venture upon it: but I ſay unto thee, whomſoever thou art, thou ſhalt never live by faith upon theſe termes, thou muſt firſt let the promiſe come to thee, and then it will carry thee unto it.

3. *Rule.* When the promiſe is thus come home, and thou ſeeſt the ſufficiency and authority of it: then all thou haſt to doe is this, in the ſtreame of that promiſe be carried, and in the vertue thereof be conveyed home to the Father; *Luke* 15.4. The Prodigall is ſaid to be like a loſt ſheepe; marke this, for it concerneth you poore creatures. The poore ſheepe is wildered up and downe, now in the mouth of the Lion, and then in the briars, and ſometimes in the pit. The text ſaith, *He leaveth the ninety nine to ſeeke that*; that is in compariſon of what care he expreſſeth to the loſt ſheepe; hee leaveth a man regenerate, not careleſly, but hee will not expreſſe ſo great love, as to a poore loſt man: and though thou canſt not find the way to Heaven, yet hee will finde thee; lie thou upon the ſhoulders of Chriſt, as in the 5. verſe of this Chapter, when thou findeſt thy heart feeble and weake, and thy ſelfe unable to beleeve, then the Lord Jeſus Chriſt brings the ſpirit of grace, and that comes to ſeeke, and Jeſus Chriſt will *lay that ſoule*

ſoule of thine upon his ſhoulders, that is, upon the riches of the freeneſſe of his grace: therefore let thy heart bee tranſported by the power of that grace, and by the vertue of that mercie, that God hath made knowne unto thee for thy everlaſting good; when the chariots are come, get thee up into them, the Lord Jeſus Chriſt is gone up to heaven, and hee hath ſent his chariots for thee; therefore get thee up, and ſay, Lord take mee up with thee, let the Lord convey thee by the power of his grace: when the mariner hath ſea roome enough, hee cares for no more, if hee can but obſerve the channell, hee lookes not ſo much at his oare, or any thing, ſo he can obſerve the channell, this channell is the full tide of the promiſe: therefore lay thy ſelfe upon the promiſe, and ſay, Lord in the vertue of that grace, and in the power of that Spirit carry mee, and in the riches of that mercie of thine; Lord, convey the heart of this poore ſinner, and make mee happy with thy ſelfe for ever.

It is preſumed, that thy faith now is come to the promiſe: now the skill is, how hee may take and improve the good of the promiſe, and receive all the incomes thereof. 2. *Paſſage.*

There are two things eſpecially obſervable.

Firſt, labour to husband the promiſes, and to mannage them wiſely when wee have them for our beſt advantage.

Secondly, labour to live by the ſweetneſſe of the promiſes ſo mannaged: as it is with a man that hath a faire eſtate, and is left marvellous

well, if he would have the benefit of his estate, first hee must mannage it, secondly, hee must maintaine him and his out of the gaine of it so mannaged.

1. *Particul.* First, the Lord hath left you well, and you have wherewithall to live like men, and like Christian men too, yea, an happie life, that you may go singing to your graves, and goe rejoycing up to heaven, and you have faith too, only you want some skill to use it, for it is not conceived that you are well stockt and stored, but it is required that you should husband the promises well, and injoy them as your owne, and live by the comfort of the promises, the promises are ours, and we have them in hand, if wee can but bring our hearts to approve them aright.

Now that wee must mannage the promises aright, two things are mainly observable, though there are many others ready at hand, yet I will insist upon those that are most usefull for the benefit of the worke.

1. *Rule.* Take possession of the promises, and value that good in the promise as thine, nay, further make it present and substantiall to thy soule, as the Apostle saith, *Heb.* 11. 1. not only that good which the promise will yeeld for the present, but eternall and everlasting good, which every promise will make thy soule assured of, if thou hast a heart to improve it aright, and care to bestow thy selfe thereupon. The only way for a man to thrive in his estate, is this, hee must dwell upon his owne meanes, and have it all in his owne occupying: for

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as we use to say, If a man lease it out, why may not he get something by keeping of it, as another by hiring of it? If he would doe thus (say we) he must needs get more than hee doth now: so it ought to be in our spirituall estate, and so faith will enable us that wee may doe, not only to take the present benefit that the promise will afford in this life, but the promise is the substance of things hoped for, and the evidence of things not seene: all that glory and happinesse in heaven, not yet seene, and not yet in fruition, faith will make all that happinesse within view, and puts us into possession of them, and makes them have a being to our soules: faith it is that brings Christ, and makes Christ present, and in Christ all presented, all glorie is in Christ, who is the Authour of it; and faith makes all that glory present, all happinesse in Christ, who is the worker of it; and faith makes all that happinesse to be present; so that by faith laying hold on thy Saviour, not only to take comfort, but to make all that happinesse and good, that is eternally to be present; as *Luke* 12. 32. *Feare not little flock*; but might they not say, How shall we chuse but feare, seeing there is nothing but sinnes within that deserve punishment, and enemies without that breath forth threatnings? O but a Saviour saith, *Feare not little flock*; why? *it is your Fathers pleasure to give you a kingdome*; you are not in the kingdome as yet, yet you are in the way to it; and though you are now in the wilderness leading to Canaan, yet you shall come to Canaan, and so you

shall have a kingdome; remember that, and so you shall be comforted and refreshed, live upon this: when you looke only to the present benefit of the promise (it is true) this is more than wee can conceive, yet wee let the better part of our stock and estate lye by us, for there are two parts of the promise, the present good and peace, and the eternall and everlasting good and comfort of it; now when we looke only to the present good of it, this is ill husbandry, for wee let the better part of the stocke lye dead by us, and doe not trade with it, as it is in the world for temporall meanes, so it is for our spirituall estates: for spirituall succour and supply, though a man have little for the present, yet if hee have some old reversions to come, this beares up his heart in the time of poverty and misery; and he saith, if he can but make a scrambling shift for so long time, then hee hopes to live as well as any man in the Country. So that there is not some of the promise that we have in possession, but there is the reversion of old rents, as old rents of farmes, that were let long agoe, when the leases come out, they are worth treble the rent they were let at the first: So there are the old rents of comfort and mercie, as, *Come yee blessed of my Father, inherit the kingdome prepared for you:* then no more teares, no more trouble, no more sorrow, no more sinne, get those into your hands, and have them in use, and say, The day will come, when wee shall have happinesse, blisse and joy, beyond all that the tongue of man can expresse, or the heart of man conceive, though

though we are buffeted with many temptations, and wearied with a world of corruptions, yet we shall bee saved, saith faith. Thus a man may make a pretty good shift to live upon these termes, though we have nothing else to live upon in the world: therefore remember what now I speake, Labour to fasten this truth upon thy heart, that there is not onely present good in thy selfe, but in another, and reserved by another for thy comfort; and be thou content that it should be so, not only to looke what thou hast, but consider, that the greatest part of thy glory, is in the glory of a Christ, and the greatest part of thy wisdome, is in the wisdome of a Christ; and thy liberty, in the liberty of a Christ; and thy riches, in the riches of a Christ; and know, that whatsoever is in Christ, thou hast it all as thine: *Iohn* 3. 12. *Behold what love the Father hath shewed to us, that we are now the Sonnes of God*; I tell you brethren, this is a marvellous privilege, and if you had no more but this, you had a childes portion: but it appeares not what we shall have, we have but a glimse now, what will the harvest be? and now we have only some sips of it, what shall then the full cup be, when we shall see Christ as he is? thus *Moses* did improve his estate, *Heb.* 11. 26. he bare all afflictions comfortably, yea, he esteemed the rebukes of Christ greater riches than the treasures of Egypt; why? because he had an eye to the recompence of the reward; we account of a mans estate, for what he hath for present possession; but what is like to befall him, and what hee

is borne unto, what *Moses* did, doe thou, that thou maist account the misery and disgrace of a Christ, greater riches than all the pleasures of the world: have all thy estate in thy owne hand, if thou wilt be a good husband: as it is with a husbandman, though he have no money in his house, and little provision, yet if his ground be well stockt, and he hath a good crop, this supports the heart of a poore husbandman, there is that upon the ground that will pay all his debt, and hee shall have wherewithall to live like a man too: so it ought to be with these provisions, promises of life, and salvation: though thou findest many wants and corruptions, and many disgraces cast upon thee, and thou art cast behind hand for comfort; yet remember this, that though there is little strength, and little grace here, yet there is enough in the promise and in heaven, which the promise will bring to thee, and that will pay for all; though thou art now in dishonour, yet there is honour enough in heaven to take away all thy dishonour; though now in persecution and misery, yet there is comfort enough, and liberty in Christ: let thy soule therefore bee carefull to make all these present with thee for thy good: this is our folly, wee live meerely by sense, and lay out the least part of the promises, whereas if we could live comfortably, we should improve all.

2. *Rule.* Expect nothing from the promise, but that which is sutable and agreeable to the nature of the promise; lay out all, and lay it out to thy best

beſt advantage, and have thy whole ſtocke a going, and ſo expect nothing from the promiſe, but that which is ſutable to it: ſay not with thy ſelfe then, had I that power, and that honour, and thoſe abilities to doe duties, and thoſe meanes outward for my comfort, which others have in ſuperfluitie; and if God would but give ſuch a place, what honour might I bring to God, and what comfort might I have to my ſoule too; this is more than the promiſe will give thee, and this is to wrong the promiſe, and to ſay, as it were in effect, were God ſo wiſe as I, then things would goe with farre better ſucceſſe: nay, but know that the Lord will not give thy heart content in the promiſe, but what hee ſeeth fit, and what may be beſt for thy good and his glorie, and to looke for that in the promiſe, which is not there to bee had, is all one to throw the promiſe downe the ſtreame, thou doeſt abuſe the promiſe, and pervert it; for that which is in the promiſe, is this; That which God ſeeth moſt fit and neceſſarie for thee, that God will give, and that thou maiſt expect, and nothing elſe: it is in this condition ſpirituall, as it is in a mans eſtate temporall; hee that will husband a peece of land well and wiſely, that is falne to him by free gift, or by an inheritance, his courſe is this, he will obſerve what beſt befits every ſoile, and what each peece of ground will beare, one peece of ground for meadow, another for grazing, another for plowing; if a man ſhould goe and plow up his meadowes, and mow his fallowes, we would thinke this man very ignorant

rant in mannaging his businesse: so it is with the precious promises of God, thou must not thinke to have what thou wouldest in the promise, but thinke what will best grow there, and what is the intent and aime of God, in making of the promise, and what comfort it will yeeld; so improve it, and expect good thereby; the want of this wisedome is that which brings a great deale of misery, and casteth men behind hand, and makes them live poore, and scantly in a good course: O, saith one, had I a title and an interest in the promise, it could not bee so with me as it is; it were not possible, that an ignorant heart should still possesse me, and that these distempers should still crowd in, and hinder mee; you thinke you are good husbands all this while; but the truth is, you lose the promises, and make a spoile of them; and it is no wonder that you live poorely and beggarly, and undoe your selves; for I know not any one promise, from the beginning of Genesis, to the end of the Revelation, that ever sheweth any such thing as this, That the man which hath grace, should never finde the plague of a naughtie heart, and never be pestered with corruptions within, and sorrowes without; there is not one place which promiseth thus much, you improve not the promise the right way: I confesse that this is true, that all they that are in Christ, there is no condemnation to them, and they live not after the flesh, and they are not at the command of their corruptions, and sinne shall not be King and Ruler over them; this the word

word doth promiſe, but that he may not be ſometimes overcome of, and captived by his corruptions, I know no ſuch promiſe; the Apoſtle *Paul* found it otherwiſe, *Rom.* 7. 23. *I finde a law in my members, warring againſt the law of my minde*; It is a deſperate part of ill husbandry, for a man to lay out his money ſo, that hee ſhall not onely not ſee his owne, but loſe all that he layes out; it is the only way to undoe him utterly: ſo you doe not onely loſe the good of the promiſe, and not ſee your owne, but you ſpill the promiſe, becauſe you have a conceit to reap that by the promiſe, which God never intends, neither will he ever beſtow.

Some may ſay, how may a man expect that from the promiſe which God intends, and will undeniably beſtow? *Queſt.*

For anſwer hereunto, I will ſhew what thou maiſt expect, and what God will undoubtedly beſtow; if thou doeſt beleeve, heaven and ſalvation is certainly thine, and perſeverance unto the end, and that manner and meaſure of aſſiſtance, that may make thee fit for perſeverance: theſe three things grow here, and the promiſe will heare; but for temporall bleſſings, which we deſire, and the meaſure of ſpirituall bleſſings, which we muſt have, ſo much grace, and ſo much aſſurance and aſſiſtance, and ſo much abilities to doe duties, God doth not engage himſelfe to beſtow theſe: but that which God engageth himſelfe to beſtow, both for temporall and ſpirituall bleſſings, it may be diſcovered in three particulars; ſo much grace and aſſurance of Gods love; and ſo much comfort in grace, as he ſeeth fit after his owne or- *Anſw.*

der, and in his owne time; I will open them all, because many doe here bungle wonderfully.

1. *Rule.* First, he will bestow these in his owne order, not in thy order; first, he will make thee fit, and make thee good, that thou maist bee able to digest them, and then he will bestow them on thee; haply a poore man is driven to a desperate hazzard, and is brought miserably under, and therefore the heart cries earnestly for some more supply, and he cals, and God answers not, and he labours to looke up to the promise, where God saith, nothing shall be wanting to his, and yet it commeth not, God will give these in his owne order; first, he will make thee fit for this estate, and then give it; I never knew a good man desperately poore, but his heart was desperately proud; therefore the Lord will make him good, and make his proud heart yeeld, and then bestow these things; looke for that first, and not for the other: againe, another Christian labours much for the assurance of Gods love, and cannot attaine it; and seekes to God in the use of the promises, and yet he cannot finde it setled; God will give thee comfort and consolation, but in his owne order; and know this, that commonly the Lord never debars the soule of comfort, but he sees that the heart is not fit for it; thy heart would bee proud and careless, and God should heare no more of thee, and thy saile would overturne the boat: therefore when God hath abased thy heart, and made thee content to want what he shall deny, then hee will give thee assurance, but it must be in his order; and this is the reason, why the most smoak out their dayes

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in discontent, the reason is, there is a proud heart, and a sturdy disposition of spirit, that will not come unto Gods termes: as it is with a Physitian, he will not give a cordiall to his patient when hee will, for if he were in a burning fever, it were the next way to send him going; first he purgeth and makes him fit, and then gives him a cordiall: so it is in these things which thou craveſt, the Lord will then give thee thē, when thou shalt not surfet of comfort, and assurance, and prosperity; & when thy heart is emptied and purged, and able to digest these things, then the Lord will give them.

Secondly, the Lord will give temporall blessings, and that measure of spirituall in his owne due time: not when thou and I would, but when he sees most fit: As *Iohn* 2.3,4. *The mother of Iesus comes to our Saviour, they have no wine*, saith shee; she thought shee had Christ at command, but hee answers her, *Woman what have I to doe with thee? my houre is not yet come:* So it is with our soules, wee want comfort and strength against corruptions, and assurance and assistance: What have I to doe with that proud heart of thine, saith our Saviour? *My time is not yet come*; you would have it now as they said, *Wilt thou now restore the Kingdome to Israel?* God will doe it in his owne time, and wee must wait his leisure. This is one thing that doth necessarily accompany the covenant of grace (as I have shewed before) that the Lord should dispence of his Kingdome when he pleaseth, and not when we will, when the Lord seeth these blessings of spirituall mercies and temporall favours are ripe, 2. *Rule.*

and most seasonable to thy necessities, then thou shalt have them, but the time is in Gods hand.

3 Rule. The Lord doth not promise in such a manner and measure, and such a peculiar thing, to give that temporall blessing, and that spirituall assistance that we desire; but the Lord will doe that which he knoweth is most fit. And the text saith, *Feed me with food convenient for me*, there was faith; he refers himselfe to God. When a man comes to the taylers to have a garment made, hee doth not cut out the garment himselfe, but refers it to the judgement of the workman; so we must doe, refer our selves to God, and know God promiseth nothing, but as he seeth it fit for thy good: It may bee thou shalt not have this blessing, or that grace: As it is with a Potter, hee is minded to make so many vessels of honour, but it is reserved in the minde of the Potter, how big he will make every vessell of honour: so if the Lord make thee a vessell of honour, goe away contented, whether thou hast so much prosperity, and so much good and grace or no, it skils not, it is enough that thou art elected to eternall happinesse: Now you see how to manage and improve the promise aright for your best advantage, and to expect from the promise that which it will yeeld.

The second particular in this third rule of living by faith is this; how to take, and how to enjoy the sap and sweet of the promise, and to live by it: when the Husbandman hath sowen his ground, and his fruit is ripe, and he hath reaped it, then he must gather in his corne, that hee may live upon it: So let us gather in the promi-

ses,

ses, when we see the best advantage; now let us take the gaine, and live by it, and that comfortably too in the proofe of Gods goodnesse therein. For this end, let me suggest these five rules or directions.

First, thou seest what God is in the promise, and thou expectest no more, than God is there then; eye that particular good in the promise, which thou standest in most need of, eye that good in Christ, and in the promise, and then set Gods power and faithfulnesse aworke to bring that good, and his wisedome to contrive it. As for instance, I am in persecution, and either I would have deliverance and safety that I might not be imprisoned, or else comfort and refreshment, if the Lord carry me thither; therefore I would see all this in the promise, still reserving the conditions before mentioned: If thou art in prison, eye liberty, and preservation in Christ, he that is the great deliverer of his people, and carrieth his people in his hands, and then set Gods power and faithfulnesse aworke that can doe it, and his wisedome that can contrive it for thy good, that which thou seest and needest in the promise, that the power & wisedome of God may cõmunicate to thy soule: this is the meaning of that place, *Psalme* 37. 5. *Commit thy wayes unto the Lord, trust in him, and he shall bring it to passe*; root thy selfe, and lay all thy weight of all thy occasions upon the Lord. Therefore the Apostle saith, 1 *Pet.* 5. 7. *Hurle your care upon the Lord, for hee careth for you.* It is Gods proper office and worke, He careth for thy soule, therefore lay it all upon him, and put over all thy care into his hands, and 1 *Direction*

ſet his power and faithfulneſſe a worke; only this is here a little to be ſcanned. I ſpeake not this, that we ſhould take no care at all; but I ſay, hang all thy weight and burthen of thy care upon the Lord. The Brewer he tumbles the barrell of beere and roules it, but the earth that bears it; ſo whatſoever trouble is in thy eare, roule it upon the Lord: That is thus, the weight of a mans occaſions, lies eſpecially in three things, which a man muſt hurle off himſelfe, and lay upon the Lord: either a man ſhall not bee able to know what hee ſhall doe, or what hee is commanded, or elſe ſecondly, he ſhall not be able to doe what God commands, and he knowes; or elſe thirdly, he ſhall not finde ſucceſſe in what he doth. It is not a trouble to doe what we can, or to imploy our ſelves as we are able, but this is the trouble, when the heart ſaith, I ſhall not know what Gods minde is, or I ſhall not doe what I know, or it will not ſucceed, or no it is not in my power. Now we leave all theſe with God, and meddle not with them, but put them over to the Lord, and meddle with thy owne duty and worke, and let God alone with his; and ſay thou unto the Lord, In truth Lord it is not in my power, it is not in my parts or worke either to compaſſe that wiſedome that is able to direct my ſelfe, or to have any power to doe all that is commanded, much leſſe to give good ſucceſſe; Lord, I will not meddle with that, but leave it to thy Majeſtie; if thou in thy power canſt not, nor in thy faithfulneſſe and goodneſſe careſt not for thy poore helpleſſe creature, then I am content, and if thou wilt not be faithfull, then I am

content

content to bee miserable, and so thou maist suppose a man that hath promised to undertake some businesse for a friend, and then in the end it proves somewhat troublesome, and therefore he wisheth his friend to take it againe into his owne hands, for it is very troublesome: but a man will leave it unto him and say, he hath ingaged himselfe to doe it, and hee will not looke after it, I will not meddle with it any more: so what end it is that is in Gods royall prerogative, leave it with God, and doe not meddle with it; let God looke to it, leave it to Gods faithfulnesse and power to accomplish it. So did *Abraham*, *Rom.* 14. 18, 19, 20, & 21. verses, *Abraham* above hope, beleeved under hope, *that he should be the Father of many Nations; Sarahs wombe was barren, and his body dead, and yet he must have a sonne*; and therefore he sets Gods power on worke, and faith in the 21. verse; *Lord this body is dead, and Sarah is barren, there is no helpe here, but thou art able, and thou hast ingaged thy selfe to doe it*: he sets Gods power to worke, and puts over all the right and burthen of the care upon the Lord. *Hester* 4. 14. Therefore *Mordecay* saith, *If thou hold thy peace at this time, comfort and deliverance shall come from some other place*; hee was resolved that God had deliverance for his Church, and would not deny his owne truth, *salvation will come*, saith the text, he knowes not the place, or by what meanes, but he knowes *that salvation will come*. So set thou Gods power and faithfulnesse to worke, and not thy owne care, commit it to the Lord, and hurle thy care upon him so far as concernes the burthen of it.

Secondly,

2 *Direction* Secondly, by faith goe to the promise againe for helpe and power to wait upon God in that way, and to looke towards God in the use of those means that hee hath appointed for the attaining of that good which his power will work for thee: God will worke it, and so thou must meet God in the course of his providence, in the improvement of the means he hath appointed for thy good.

Observe thou his providence, and doe thou what God requires, for otherwise we live not by faith, but tempt God, and throw away the promise and all, and deprive our selves of that good which God would bestow, unlesse wee walke in that way which he hath appointed, *Luke* 24. 49. When our Saviour was to goe to Heaven, he said, *Behold I send the promise of my Father amongst you, but tarry you in the cittie of Ierusalem, untill you bee indued with power from above:* Christ would endue them with the Spirit, but they must tarry at Jerusalem and wait for it. So I say, wouldst thou have grace and the spirit from above, and the wealth of the world? then walke in that way which God hath appointed, stay at Jerusalem, and bee in the way, and meet God in his providence, and then receive from his power and faithfulnesse what thou needest. Thou wouldst have God blesse thee in thy estate, and yet thou wouldst bee idle and careless: but this will not doe the deed; God would give thee a blessing, but thou art not there to take it; this is the excellency of the promises of God, as they require conditions before they bestow mercies, so they make us able to be partakers of the conditions, and give the conditions

as

as for example, *Ezech.* 36. The Lord in the former part of the Chapter promiseth to give many things to them, but how? It must bee by prayer, and humbling themselves before him, hee will give a blessing in thy family by prayer in it, and a blessing in private, by praying in private, and strength against sinne, and power against corruption; but I will bee sought unto for all these, saith the Lord, and the text saith, *Blessed is the man that walketh in his integritie, and his children after him*; therefore walke thou in the integrity, that is the condition of a Christian in generall, or as a husband, or as a wife, or as a servant in the particular, this the promise requires: but marke this now, the same promise that requires the condition, will help us to performe the conditions, and the same Lord that saith, *I will bee intreated and sought to, for all these*, the same Lord saith, *Psal* 10.17. *Hee prepareth their hearts to pray*; goe thou therefore to God, to help thee to pray, that he may bestow his blessing upon thee, which he hath promised: *Ezech.* 26. 27. *He will first give them a new heart, and then teach them to walke in his wayes*; so if thou wilt walk in Gods wayes, thou shalt have his blessings: therefore go thou by the power of faith to the promise of God for strength and grace, and that thou must use the means appointed, and then expect a blessing from it in the course of his providence: now is Gods power and faithfulnesse set a worke.

Thirdly, we must set it downe and conclude it, 3. *Direct.* that God will doe, and wee shall receive in the wayes of his providence, whatsoever he hath promised to give: thats the worke of faith, and that is to draw sap and vertue from the promise, *Iohn*

3.33. There by leaning, is called sealing to the promise: this is the nature of sealing, when a man hath drawen the articles of agreement, and when they have sealed, all is done: so faith must make the promise authenticall, and put a seale to it, that is true, and saith, it is done in heaven, and I am fully resolved, and setledly perswaded thereof, that I shall have whatsoever I have beleeved, and thou hast promised, and I have used meanes, for in the way of thy providence, famous is that of *Abraham*, *Gen.* 22.5. the Lord had bidden him sacrifice his sonne, and yet hee said, that hee should live: and therefore when hee came to the place, he said to his servants, *Abide you here with the asses, for I and the childe will goe yonder and sacrifice, and will come againe to you*; he thought to sacrifice him, and yet by faith he beleeved, that he should bring *Isaac* againe. So I would have a poore Saint of God to conclude, when thou findest thy comforts like *Isaacks*, in the ashes, and thy estate hopelesse and helplesse; yet even then set Gods power on worke, and wait upon him in the use of the meanes, that hee hath appointed, and then conclude it, and bring patience, power, and deliverance, and so in every kinde, according to all thy necessities: yet remember this, expect no more from the promise, than God will give in the promise, but say, my sinnes shall bee mastered one day, and these temptations shall be one day overthrowne, that have so long annoyed the soule of thy poore servant, I have begged succour against these corruptions within, and these temptations without, and yet it is not; but I know it is done in heaven, it wants nothing but the taking out,

thou

thou wilt bestow upon thy servant what thou seest fit: 1 *Sam.* 1. 18. *Hannah* wept sore, and prayed to the Lord, and went away, and was no more sorrowfull, and she said, Lord, I beleeve that I shall either have a childe, or that which is as good, or better; now the businesse was done, but imagine the Lord delayes, and doth not suddenly accomplish what hee intends, and thou hast used meanes to receive, he gives not, and grants not, and sends not succour according to thy desire, and the tenure of the covenant, as thou conceivest.

Then faith must take up his stand, and stay till it come, as thou resolvest that it will be so, stay till it be, and stay it out, here is much worke to doe, we prevent Gods kindnesse, when wee goe away before hee bee willing to bestow his kindnesse on us: but faith will not doe so, hee that beleeveth, doth not make haste; he makes haste to obey, but hee stayes and resolves that it will be: the vision is for an appointed time, therefore wait for it: thou art pestered with thy sinnes, and hast laboured by faith to subdue them, and thy estate is low, and thou hast laboured by faith for deliverance, and yet it comes not, and freedome from temptations comes not; therefore stay till God sees fit, and it will come: *Psal.* 123. 2. *As the eyes of a servant looke to the hands of his master, and the eyes of a maiden to her mistresse, so our eyes wait upon the Lord our God, untill he have mercie upon us*; not till I will, and till I see fit, and according to my minde, but untill the Lord have mercie: wee suddenly slide away from the covenant which the Lord makes with us, because wee have it not when wee will, therefore we goe away: 1 *Sam.* 13. 13. when *Samuel* 4. *Direct.*

muel tarried long, and the people began to murmur, *Saul* went and offered a burnt-offering unto the Lord, and therefore *Samuel* said unto him, *Thou hast done foolishly, and hast not kept the commandement of thy God, which he commanded thee, for now would the Lord have established thy kingdome upon Israel for ever*; If *Saul* had stayed the Lords time, hee would have established the kingdome upon Israel for ever; but he prevented the Lords kindnesse, and offered sacrifice unseasonably and sinfully: so it is many times with a proud, pettish, rash, and distempered heart, if we have not what we would, and just when we would, then wee are all amort, and murmur, and say, Why should wee wait any longer? thou hast done foolishly, hast thou prayed and looked to the promise thus long, and wilt thou now give over? the Lord would have comforted thee, hadst thou gone on; but the Lord hath withdrawn himselfe from thee, because thou hast withdrawn thy heart from the promise: when the carriage is heavie, and the way is dead, there are many sore puls, and the wagon is at a stand, and if a man should then goe away, then all his worke were lost; therefore stay thou till the Lord shew mercy; thus long thou hast called, and sought, and looked to the promise, and waited upon the Lord, and attended upon the freenesse of his grace, once more would have done it, thy heart was almost humbled, and thy sinne was almost conquered; O thou silly foole, why didst not thou hold it out? it wil come at last, my life for thine: now take heed of this, if the time seeme tedious, and thy heart begins to sink, and thy spirit is weary, take heed of flying off, take heed of shifting

ting for thy owne comfort, and looking to base ends and aimes: no, hold thy minde to, and keep thy eye of faith upon the promise, and stay it out, till God see the time fit, and know it is the best time for thee to receive It; *Acts* 27 31. *Paul* saith, *Except these abide in the ship, you cannot be safe*; every man was shipping over bord to save himselfe, but *Paul* stayed them; a man would have thought otherwise, but the Apostle knew it was not so, for the Lord had revealed it unto him: so I say, be thy temptations never so strong, and thy sinnes never so many, and thou beginnest to complaine, and saist, I have cryed, Lord, and sought earnestly, and yet my condition is worse, and my soule more sinfull, and I am lesse able to helpe my selfe, there is no more succour to bee expected: now take heed of going out of the ship, and from the use of the meanes, keepe in the ship, for in the ship you shall be safe; keepe in the promise, and still your hearts there, you shall have a happie arrivall at heaven; though it bee upon a broken board, its no matter, stay Gods time.

Yet haply the Lord seemes sometimes not only to delay his poore servants, and to withhold his favour; but he seemes to frowne, and say, he will not heare; and hee seemes to be angrie with the prayers of his servants, and with their importunitie, and he seemes, as if he would not succour and supply: thus he dealt with *Iacob*, *Gen.* 32. 26. there the Lord saith, *Let me goe*; I care not what becomes of thee, I leave thee to thy selfe; but *Iacob* layes hold upon him, and would not let him goe: so the last worke of faith is this; In an holy humilitie to labour to contend with God, and by 5. *Direct.*

ſtrong hand to overcome the Lord, for the Lord loves to be overcome thus: bee not fancie with the Lord, but in the ſenſe of thy owne baſeneſſe, as it were: catch the Lord Jeſus, and ſtrive with him, leave not till thou haſt thoſe comforts which he hath promiſed, and thou haſt begged: this is the glory and victorie of the triumph of faith, that gives the day to, and layes downe the weapons, and yeelds himſelfe as conquered: as it was *Iacob*, when God ſaw he could not prevaile, he ſaid in the 28. verſe, *Thy name ſhall be no more called Iacob, but Iſrael, becauſe thou haſt prevailed with God*; God is ready to give what he hath promiſed, but he will have us trie maſterie with him; God overcomes himſelfe, and we by faith in God overcome God; as *Iam.* 2. 13. *Mercie triumphs over juſtice:* Lord, ſaith my ſoule, why ſhould I not have that mercie, ſupply, and ſuccour? ſaith juſtice; thou art a ſinfull wretch, and thou haſt wronged me; ſaith anger, thou haſt deſerved to be plagued, and thou ſhalt rather bee corrected by me. Now faith layes hold upon the riches of the freeneſſe of Gods mercie in Chriſt, and in him juſtice is ſatisfied, and anger appeaſed for all, and now mercie is purchaſed, and mercie triumpheth over juſtice, and faith layes hold upon, and overcomes God himſelfe (as I may ſay) with an holy, humble baſeneſſe of heart. You know what the Lord did to the woman of Canaan, when ſhee had ſtriven with him a great while, and would take no deniall, at laſt he ſaith, *O woman, great is thy faith, be it unto thee even as thou wilt*; take what thou wilt, if thou wilt have life for thy child, & peace for thine own conſcience, and joy in the holy Ghoſt, take it,

for

for it is all thine: he(as it were)turnes her loose to all her treasury;if she had gone away at the first or second deniall,she had found no help;but because shee held out,shee had all her hearts desire: God would have us wrastle with his Majestie, that hee may be overcome in mercie and goodnes.I might here have taken some of the most desperate cases that could be,that you might have seen what faith would have done in the midst of the want of all meanes, and in the greatest extremity that could have befalne a poore sinner, but I will not stand about it now at this time:now therefore consider what hath been said,lay these things up, and have them ever by you,and practise them,and by often writing learn to write,and by often living learn to live: many people live poorly, and make a poore shift to go to heaven;but I would not have a Christian to live so,but be the master of his art; know and see your way,and use the meanes, and labour to get good thereby, that you may have sap and sweet of the promises,and goe singing,and rejoycing,&triumphing up to heaven.Now that which I conclude withall,is this; you see how far the Lord hath brought us,how the soule hath beene prepared,and cut off from sin and himselfe, if fitted for the Lord Jesus by contrition and humiliation, and that the soule comes to see, that there is no hope in the creatures, nor any succour in heaven, but the Lord Jesus Christ,and so at last the sinner comes, and lies at the foot-stoole of the Lord Jesus Christ, and knowes that either he must be another man, or a damned man: now when he sees that prayer, and all other meanes will not profit, and the power of the meanes yet prevaile not,and

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the power of his corruptions is not yet mastered, then he looks up to Christ, and is contented, that he should doe what he will with him: now when the Lord Jesus Christ sees him lie wearied thus with his corruptions, then the Lord gives speciall notice to his soule, that it is his purpose to do him good, and there is mercie for that broken heart of his; with that hope is stirred, and saith, is it possible? is it credible? shall all this wretchednesse of mine be pardoned? desire is kindled, and longs for that day; O that I might once see the funerall of all my sins; and then love & joy are cheared to entertaine this mercie, and saith, O how is the soule bound to the God that offers free & undeserved grace to a stubborne rebellious hearted sinner; at last the will saith Amen to the promise, and saith, O that mercie I will have; thus the soule is come home to God by vocation; now the prodigall is come home to his father, and the fathers heart leaps within his breast, when he sees him lie at the doore: and as the father rejoyceth, so the Angels in heaven rejoyce, and all the faithfull should rejoyce, and say, O my husband, O my father, or, my child is come home againe; and my wife that was a sinfull woman, is come home againe to her first and best husband; you that have found it thus in your selves, be comforted; you that know it in others, rejoyce: thus we have heard, how the soul is ingrafted into the stock Christ. Now afterward if the Lord lend life and liberty, we shall come to shew what the soule receives from the stock: consider what I have said and the Lord give you understanding.

FINIS.

honour and dignitie by order of renowmed thuairte
cc ¶ seruice in the warres, receiued charge at Bolein, to
cc kéepe the seas quiet alongst the coasts of Bzitaine,
France, and Flanders, and other countries therea-
cc bouts, bicause the Frenchmen, which yet inhabited
cc within the bounds of Germanie, and the Sarons
sore troubled those seas. Carausius taking often-
cc times manie of the enimies, neither restored the
e couetous gods to them of the countrie from whome the eni-
ctising of mies had bereft the same, nor yet sent anie part ther-
rausius. of to the emperours, but kept the whole to his owne
cc vse. Wherupon when suspicion arose, that he should
cc of purpose suffer the enimies to passe by him, till they
cc had taken some prises, that in their returne with the
cc same he might incounter with them, and take that
cc from them which they had gotten (by which subtile
cc practise he was thought greatly to haue inriched him
cc selfe) Maximianus that was fellow in gouernment
cc of the empire with Diocletianus, remaining then in
axímianus Gallia, and aduertised of these doings, commanded
rpoleth to that Carausius should be slaine, but he hauing war-
Carausi- cc ning thereof rebelled, and vsurping the imperiall or-
cc naments and title, got possession of Bzitaine, against
cc whom (being a man of great experience in all war-
lydor. like knowledge) when warres had béene attempted
cc and followed in vaine, at length a peace was conclu-
cc ded with him, and so he enioied the possession of Bzi-
tropius. taine by the space of seuen yéeres, ¶ then was slaine
cc by his companion Alectus, the which after him ruled
cc Bzitaine for the space of three yéeres, and was in the
cc end oppressed by the guile of Asclepiodotus gouer-

the Ooth nothing hauene, the king of Perlia by offering gifts suing for peace: one despitefull reproch of so mightie an empire and gouernement ouer the whole græued vs to the heart, as now at length we will not sticke to confesse, and to vs it séemed the more intollerable, bicause it onlie remained to the accomplishing of your perfect renowme and glozie. And verilie as there is but one name of Bzitaine, so was the losse to be estéemed smal to the common wealth of a land so plentifull of corne, so abundant with store of pastures, so flowing with veines of mettall, so gainfull with reuenues riling of customs and tributes, so enuironed with hauens, so huge in circuit, the which when Cesar, the founder of this your honourable title, being the first that entered into it, writ that he had found an other world, supposing it to be so big, that it was not compassed with the sea, but that rather by resemblance the great Ocean was compassed with it. Now at that time Bzitaine was nothing furnished with ships of warre; so that the Romans, sone after the warres of Carthage and Asia, had latelie bæne exercised by sea against pirats, and afterwards by reason of the warres against Mithridates, were practised as well to fight by sea as land: be-

mame a
Polonie

bragged of our stay, as it had bene for feare of them, whereas the disaduantage which we had by sea, seemed as it were by a fatall necessitie to deferre our victorie: neither did they beleeue that the warre was put off for a time by aduise and counsell, but rather to be omitted through despaire of doing anie good against them, insomuch that now the feare of common punishment being laid aside, one of the mates slue the archpirat or capteine rouer as I may call him, hoping in reward of so great an exploit, to obteine the whole gouernement into his hands.

This warre then being both so necessarie, so hard to enter vpon, so growne in time to a stubborne stiffenesse, and so well prouided for of the enimies part, you noble emperour did so take it in hand, that so soone as you bent the thundering force of your imperiall maiestie against that enimie, euery man made account that the enterprise was alreadie atchiued. For first of all, to the end that your diuine power being absent, the barbarous nations should not attempt anie new trouble (a thing chiefly to be forefeene) it was prouided for aforehand by intercession made vnto your maiestie: for you your selfe, you (I say) mightie lord [illegible]

prostituting the warre by land should bee demeaned, as apperteined to you by vertue of your imperiall rule and dignitie, but also you haue bene an exhorter and setter forward in the things themselues, and through example of your assured constancie, the victorie was atchiued. For you taking the sea at Sluice, did put an irreuocable desire into their hearts that were readie to take ship at the same time in the mouth of the riuer of Saine, insomuch that when the capteins of that armie did linger out the time, by reason the seas and aire was troubled, they cried to haue the sailes hoised vp, and signe giuen to launch forth, that they might passe forward on their iournie, despising certeine tokens which threatened their wrecke, and so set forward on a raine and tempestuous day, sailing with a crosse wind, for no forewind might serue their turne.

But what was he that durst not commit himselfe vnto the sea, were the same neuer so vnquiet, when you were once vnder saile, and set forward? One voice and exhortation was among them all (as report hath gone thereof) when they heard that you were once got forth vpon the water, What do we dout? what mean we to staie? He is now losed from land, he is for-

the Romane puissance, insomuch that Cesar might by that voiage onelie glozie in this, that he had sailed and passed ouer the Ocean sea.

But in this wicked rebellious robberie, first the nauie that in times past defended the coasts of Gallia, was led away by the pirat when he fled his waies: and beside this, a great number of other ships were built after the mould of ours, the legion of Romane souldiers was won, and brought to take part with the enimie, and diuers bands of strangers that were also souldiers were shut vp in the ships to serue also against vs. The merchants of the parties of Gallia were assembled and brought together to the musters, and no small numbers of barbarous nations procured to come in aid of the rebels, trusting to inrich themselues by the spoile of the prouinces: and all these were trained in the wars by sea, through the instruction of the first attemptors of this mischieuous practise.

And although our armies were inuincible in force and manhood, yet were they raw and not accustomed to the seas, so that the fame of a grieuous and great trouble by warre that was toward by this shamefull rebellious robberie was blowne and sounded in eche mans eare although we

came to the Rhine, and not with anie armie of horsemen or footmen, but with the terrour of your presence did preserue and defend all that frontire: for Maximian once being there vpon the riuage, countervailed anie the greatest armies that were to be found. For you (most inuincible emperour) furnishing and arming diuers nauies, made the enimie so vncerteine of his owne doing and void of counsell, that then at length he might perceiue that he was not defended, but rather inclosed with the Ocean sea.

Here commeth to mind how pleasant and easefull the good lucke of those princes in gouerning the common wealth with praise was, which sitting still in Rome had triumphs and surnames appointed them of such nations as their capteins did vanquish. Fronto therefore, not the second, but match with the first honor of the Romane eloquence, when he yelded vnto the emperor Antoninus the renowme of the warre brought to end in Britaine, although he sitting at home in his palace within the citie, had committed the conduct and successe of that warre ouer vnto the same Fronto, it was confessed by him, that the emperour sitting as it were at the helme

Fronto ted Cic match.